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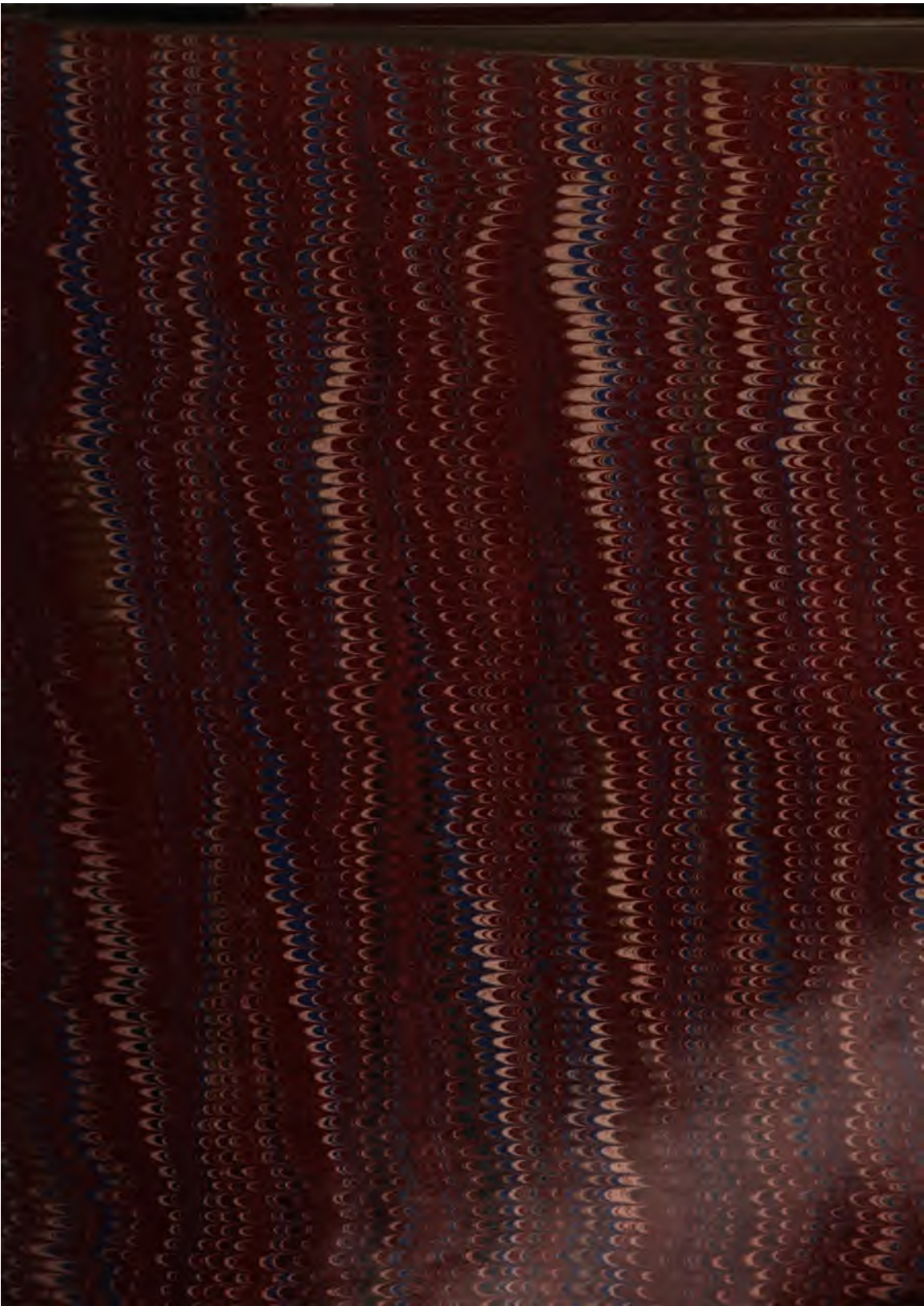
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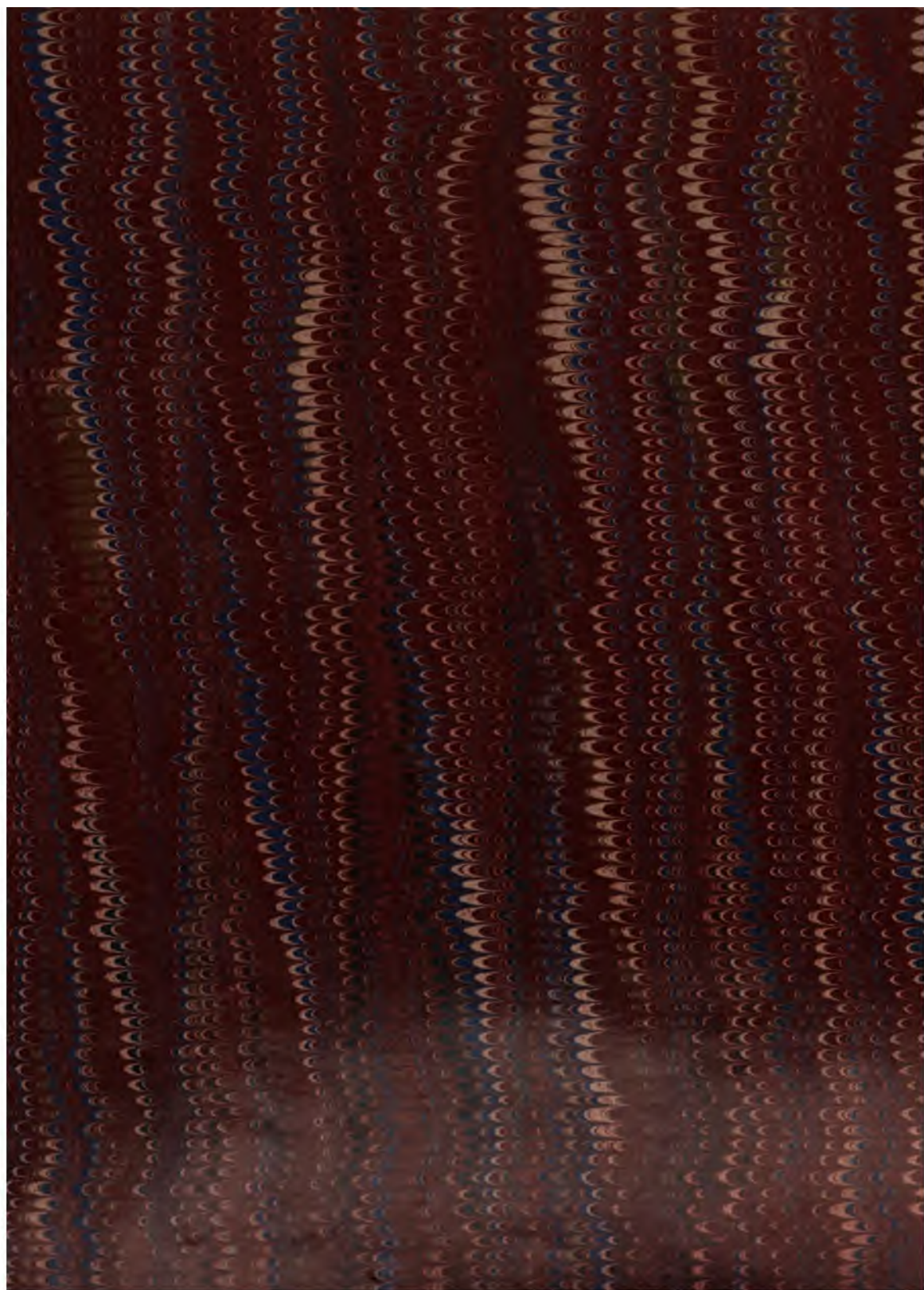




















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XVIII.

VERTUE'S  
COMMONWEALTH

BY

HENRY CROSSE

(1603.)

EDITED, WITH INTRODUCTION AND NOTES  
AND ILLUSTRATIONS,

BY THE

REV. ALEXANDER B. GROSART, LL.D., F.S.A.,  
ST. GEORGE'S, BLACKBURN, LANCASHIRE.

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## INTRODUCTION.

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OF HENRY CROSSE,—the author of *Vertue's Commonwealth*,—I have absolutely failed to recover anything biographical. Various CROSSES have turned up in the course of my utterly disproportionate researches—one, Thomas Crosse a Verse-writer and Verse-collector contemporary, of whom I should gladly learn more—but nothing whatever on this our Henry Crosse. Nor is there in his book those personal allusions that in not a few cases have guided to information.

Mr. W. C. Hazlitt, *s.n.*, registers the following: "The Schoole of Pollicie; or the arraignment of State-abuses, directing Magistrates, adorning the Court, and beautifying the whole Commonwealth. London 1605 4to." No copy of this is apparently known. I have a suspicion that should one be recovered it will prove to be a re-issue of *Vertue's Commonwealth*—the exemplar of which in the Bodleian is believed to be *unique*. I cannot suppose that the *Schoole of Pollicie* could be the second book on "Iustice" semi-promised by the author in *Vertue's Commonwealth* (p. 13.) In the Epistle-dedicatory of the present treatise he seems to intimate something worthier, *e.g.*, "If . . . your bounties wil deign to giue free admittance to this homely worke, I shall be prouoked not to end with this my rude beginning, but striue to shewe some greater monument of my loue heereafter." (p. 4.)

That which gives *Vertue's Commonwealth* a claim on revival to-day and rescue from the perils of a solitary exemplar, is its graphic portraiture of "men and manners" of the period, more especially in the latter half under 'Vice' (p. 50 onwards). Like Dante's 'Inferno,' which eclipses his

'Paradiso,' in its own lowly sphere, the 'Vice' is far superior to the 'Vertue.' For while the latter is not without "good words," well-put maxims, apt ethical apophthegms, pungent and memorable sayings and scholarly anecdotes and references, it is (in my judgment) in his sketches illustrative of the 'Vice' of the age that we must find the salt of the book. The portraitures or word-etchings are *bitten in* with considerable skill and evident gusto. You have the 'Spendthrift,' the 'Cornhoarder,' the 'Drunkard,' the 'Upstart,' the 'Idler,' the 'Counterfeit Gentle' (= well-born), the 'Fool Corydon,' the 'Painted Faces' of Fashion—their 'hair as short as their eye-brows,'—'Cold Charitie,' 'hard-hearted Christians,' the 'base Tapster or Oastler'—"who will be as fine as a gentleman"—the alluring 'gay Ladies,' the 'Simple Men' in high-places and their attempts at 'public-speaking,' 'Christmas-keepers,' the final account at the 'celestial Assize,' &c., &c., &c.—roughly dashed off, yet with cunning touches. His exposure of the 'loose pamphlets' and 'love-books' and the over-indulgence of 'Night-Plays,' is a vital contribution to contemporary History. The student-reader will recognize *hits* at Shakespeare, Ben Jonson and others (pp. 102 onward, 112, 113, 117, 118 *et alibi*.) One margin-note, "The Documents of Playes," starts questions in relation to its text (p. 116). He has highest esteem for 'modern Poets' and 'modest Poetrie.'

In Notes and Illustrations—wherein I exclude trite classical names, &c.—certain noticeable words and phrases are recorded.

How it is that *Vertue's Commonwealth* survives in only the Bodleian exemplar it is difficult to explain.

ALEXANDER B. GROSART.

*St. George's Vestry, Blackburn,  
October 1878.*

# V E R T V E S

Common-wealth :

OR

## THE HIGH-WAY TO *HONOUR.*

Wherein is discovered, that although by the disguised craft of this age, vice and hypocrisie may be concealed : yet by *Tyme* (the triall of truth) it is most plainly reuealed.

*Necessary for age to moue diligence, profitable for youth to shun wantonnesse : and bringing to both at last desired happinesse.*

Haud curo inuidiam.

By *Henry Crosse.*

LONDON.

Printed for John Newbery, dwelling in Paules Church yard, at the Signe of the Ball, 1603.









## TO THE RIGHT

Honourable *Robert Lee*, Lord Maior of  
the honorable Citie of *London*: And to  
*the Right worshipfull the Aldermen*  
*his brethren.*



Am not ignorant (Right Honorable and right worshipfull Senators) of the custome of this age, which is, that such as write bookes do vse to dedicate thē to some worthy persō or other, vnder whose protection they might passe with more safetie from the byting of the enuious: so that many times a light discourse is grac't with a iudiciall cenfor: I was therefore imboldned to obserue the same Method, and that chiefly because I know true *Vertue* loueth whatsoeuer is like it selfe be it neuer so little, and accepteth what is zealously offered, though not alwayes deseruingly excellent, whē base deiected minds want wisedome & experience to direct the pu-

A 2

ritie

*The Epistle Dedicatorie.*

ritie of iudgement. And although I haue scattered here and there some iarring notes, and harfh consonants, vntunable to a modest eare: yet the vglines of vice made me striue to paint out her *Ianus*-face to the eye of the world. *Alexander* refused not a cup of colde water at the hands of a filly begger, the poore widows myte was more accepted then the abundance of the Scribes and Pharises, for she offered all that she had, they of their superfluitie: so a noble mind doth alwaies patronize a poore gift as willingly, as it is deuoutly dedicated. If in like fort your bounties wil deign to giue free admittance to this homely worke, I shall be prouoked not to end with this my rude beginning, but striue to shewe some greater monument of my loue heereafter. And thus leauing to trouble your wisdoms with tedious circumstance, I rather abreviate of that I would say, then by speaking too much to breed suspitiō of my simple well meaning. And so I humbly commit your affaires to the good guidance of the Almightye, and my felse to your fauourable censures.

*Your Honors and worships most  
dutifull to commaund.*

Henry Crosse.





# VERTVES COM-

*mon-wealth: or the high-way to honour.*



He fame-eternized *Tully*, in his booke of duties setteth downe, that [in] the teaching of any doctrine, which is to be taken in hand in due forme, the exordium must begin with a definitiō, that the life of the subiect whereof the discourse doth run, may the better be vnderstood. *Vertue*, is an elected habit, or a settled qualitie, consisting in a meane, & that meane standeth in the midst of two extreames, the more, & the lesse, and this that some laudable action, which by no other name can be termed but by the onely title of *Vertue*. Vice is opposite to *Vertue*, a habit of the minde annexed to nature, not striving with reason, an inconstant desire in the whole life: rebelling against honestie: which two affections, growe vp to a habit by degrees, through vse and exercise, chosen by the rationall partes, and when by custome the will is settled in the course of either, the whole disposition is carried to good or bad.

The Stoikes, call Vice and *Vertue*, *Animalia*, living creatures, because by them a man is discerned; in respect of *Vertue*, a man is said to be a man, which is the *Etymologie* of the word: and in respect of *Vice*, to be a

B

beast,

*Vertues Common-wealth.*

beast, becaufe he wanteth thofe faculties, and demen-  
fions, onely proper to a vertuous and good man.

*Vertue*, is diuided into two parts, the *Intellectiue*, and  
the *Morrall*: the former is begotten and nourished by  
good tutors, reading good Bookes, and exercise; from  
this floweth wifedome, science, prudence, memorie.  
*Actus.* The latter commeth by custome and vse; for these two  
are so forcible, as by it a man may get him a second na-  
ture; and this worketh this thing called *Actus*, in the  
extreame parts, and is the mother of Liberalitie, Forti-  
tude, and of all good manners.

The diuine effence of the soule, beholdeth nothing  
with contentment but the perfect *Idea* of *Vertue*, be-  
ing so pure and excellent, as she onely aymeth at per-  
fect happinesse, if the corruption and disobedience of  
the body, did not contaminate & defile her. And there-  
fore the Philosophers say, whē she is in the company of  
good men she possesseth ioy, but among euill, is euer-  
more in heauinesse: for the soule is occupied in hea-  
uenly contemplation, and delighted to know her Crea-  
tor, his omnipotent maiestie and power, the workes of  
nature: but being imprisoned followes the bodies in-  
clination, and by that meanes is kept backe from the ha-  
uen wherevnto it would most willingly arriue. But ac-  
cording to a Christian exposition, the verie faculties of  
the soule, are so essentially defiled with *Adams* trans-  
gressions, that it hath no power to thinke one good  
thought, or beget an acceptable motion, before it be re-  
generated and borne anew; for Christian *Vertue* stan-  
deth in Faith, Hope, and Charitie, not fashioned ac-  
cording to Philosophie; but to haue him the Author,  
which is both truth and righteousnesse.

The Christi-  
an Vertue.

We

*Vertues Common-wealth.*

We must not rest then vpon the morrall vertue, and make that the chiefe good, which are but steppes to clyme vp therevnto, as the wise Heathen taught: for all theyr doctrine, was but to fashion the outward man to ciuill obedience, making that the end which are but motiues to the end. For it is not all one, to be a morrall wise man, and a good Christian, a great proficient in humane Sciences, and a great Clarke in diuine misteries: heere is a maine difference: let no man repose himselfe vpon such a sandie and shallow foundation, if he will stand sure: but build on Christ the Rocke, the bright starre of the immortall maiestie; on him to cast Anchor; purifie the inward parts, and digge vp that dunghill of filthinesse, deriued from originall corruption. Mans happinesse standeth not in pleasures, honour, nor in the goods of Fortune: but onely in those holy Vertues which proceed from a pure heart. This is the plaine pathway to sanctitie, and immortallitie, Vice sincking downe to hell: the one, with Eagle-wings mounts vp to heauen, the other, clogges the soule with leadē thoughts, benumbing her dexteritie, for so high a flight.

But to prosecute my intent, which is to handle the morrall Vertues, and lay open the parts of humanitie, it wil not be amisse to touch by the way, the foure chiefe and principall Vertues, called cardinall Vertues, as *Prudence, Iustice, Fortitude, and Temperance*, which are distinguished one from the other by their seuerall properties, all conioyne in one, and make a vnion: For though *Vertue* be subsisting in one single being, yet because of diuers workes, she is deuidable, and albeit many sprigges growe out of these foure braunches, yet is shee called



*Vertues Common-wealth.*

*Vertue* in the singular number.

*Prudence.*

Prudence, is a certaine brightnesse shining in the minde, by which the light of truth is descried, foreseeing what is fit to be done: a true affection, labouring by reason to finde out the quallitie, and to iudge what is iust, fit, honest, profitable, equall, and good, not onely aduisedly looking to the first motiue cause: but also to the consequent and finall endes: by this the present felicitie, and infelicite of this life, is sweetly tempered, and all things ordered in comelinesse.

Whosoever rashly setteth vpon his businesse without her, rusheth vpon the rockes of errour, and by his owne headle opinion commeth soone to ruine: because it is impossible to effect any thing well, vnlesse he be guided by her light, neither can hee be able to discern good from euill, things profitable from things preiudiciall: but as a blinde man doth venterously trauaile without a guide, and at euery step readie to stumble: so hee that is ignorant in plotting his affaires, wadeth in darkenesse, wherein euery storme of triall doth ouerturne his possesse.

A prudent man, is so cautelous and vigilant, as wel in the consideration of fore-passed daungers, as in preiudicating perills to come, that he meeteth with euerie mischiese, and is not ouertaken, with *non putauit*, had I wist: for hauing set his rest on a firme ground, doth not doubt but expect, not repent in the end, but reioice in the whole action: so that she regardeth things past, present, and to come, and bendeth her force to that part that is needfull, to defend the weakenesse of reason, and when she hath drawne out the plot, which honestie doth require, committeth it to *Sapience*, which as a hand-maide,  
is

*Vertues Common-wealth.*

is readie to execute that in the outward worke, which before was determined. The main difference betweene these two, is, the former is a generall comprehending and knowledge of things; the other an experience of that in action. For as by reasoning, reading, and conuerſing with wiſe men, a man may vnderſtand much: yet without practice all is nothing. Before a Phiſition doth miniſter to his Patient, he ſearcheth into the nature of the diſeaſe, and acquaints himſelfe with the ſtate of the body, which hauing once found out, it is to no end if he apply not himſelfe in outward meanes, to benefite the ſicke perſon with his potion: So if there be but a de-  
fuſed knowledge of things, and as it were ſuch a collec-  
tion, as by it the vnderſtanding is bettered, and no out-  
ward demonstration, it is as treaſure hid in the earth  
and ſerues for no uſe: for there be markes to knowe a  
prudent man by, if hee be vniuſtly vexed, troubled,  
or in pouertie, ſickneſſe, and toſſed too and fro in  
miſerie: if he reioyce in theſe afflictions, and patiently  
beare the croſſe, the ſame is a prudent man, and his ſuf-  
fring maketh it a meane to him: but when a man is cha-  
ſtiſed either in body or goods, and will not ſuffer  
without griefe and muttering, the ſame is a vitious and  
imprudent man. To be briefe, ſhe is the right diſpoſer  
of all things, an enemy to ignorance, the key of know-  
ledge, which openeth the rich treaſure of diuine and  
humane things; doing nothing but that which is right,  
iuſt, and praiſe-worthy.

*Scire tuum  
nihil eſt: niſi  
ſe ſcire, hoc  
ſciat alter.*

*Ennius.*

*Notes of a  
wiſe man.*

Iuſtice, is a vertue that giueth to eueryman his owne,  
the firſt and principall part whereof is, and euer was, to  
doo God that honour which is due to his diuine maie-  
ſtie, conſiſting in feare, loue, & reuerence; for as Iuſtice

B 3

will

*Vertues Common-wealth.*

will equally render to euery man his owne, & bring differing things to an equalitie, by considering the difference betweene them: so much more and most of all, it is most iust, to loue God, of whom wee haue all that we haue, and being perished by originall corruption, were eftsfoones recouered, by the sufferings of his son: this part of Iustice, ought to be imbraced with other affectiō than the Heathen, who wandring in the darknes of ignorance know not God as he is. A iust man coueteth not that that is an others, but rather neglecteth his owne for the good of the Common-wealth, nor with a greedie humor, doth incroach vpon his neighbors possession. Without Iustice, no estate can subsist for all vertues are comprehended vnder the name of Iustice, of which a man is said to be a good man, for all the other vertues cannot make a man good, if Iustice be absent. *Tully* calleth her the Lady & Queen of all other vertues; by her is the societie of man preferued: the most excellēt blessing that euer God gaue to man was, to be gouerned by Iustice, which bridleth the hot fury of the wicked, comforteth the innocent, & equally decideth between *Meum*, & *Tuū*. And he that is exercised herein, his mind is lifted vp to the apprehension of greater wisdome. For howsoeuer the world is troubled with hurly burly, yet the quietnesse of his minde is no whit distracted, but resting in securitie smileth at the worlds turbulent state. Finally it is a bloud in the vein, giuing life to the whole body, the head of all vertues: for of her selfe she may do many things, but without her the rest can doo nothing rightly.

*Fortitude.* Fortitude is a greatnesse of mind, which without furious or rash resolution, seareth not to hazard it selfe in  
the

*Vertues Common-wealth.*

the greateſt perils, and with eager purſuite to hunt after honourable actions, thirſting after glory, not reſpecting the tedious difficultie of the paſſages therevnto, to encounter with dangers, wade through the myſtic clouds of darknes, & willingly endure all bitterneſs of fortune, for the ſafeguard of the country: ſuch were *Scipiones, Fabij, Alcibiades, Hannibal, &c.* who by their valour & great prowes, reached to the top of honour. Neither is true Fortitude meaſured by the compaſſe of a great body, nor by dooing great enterpriſes, in reſpect of the huge ſtature, but by a fierce and couragious ſpirit, ſtriving in a good cauſe: the cauſe is all, it is not the torment that maketh a Martyr, but the cauſe for which he ſuffereth. So that to ſpeake properly, Fortitude is that which is granted vpon good cauſe, & poſſible to be atchieued: ſuch true valour was in *David*, who could not abide to heare the name of God blaſphemed by ſuch a monſter as *Goliah*, & therefore knowing God would aide his enterpriſe, he relyed not vpon his owne ſtrength, but caſt off all vaine glory; for when matters are rightly attempted, many ſtraunge aduentures proceed, euen as it were by myracle: a iuſt & honeſt cauſe maketh a man bolde, hardie, and venterous, to ſtrive againſt one of greater force; as King *Alexander*, being of ſmall body, fought hand to hand with *Porrus*, which was a more mightie man: it is not then any great perſon or huge Colloſſe, that can triumph ouer a good cauſe.

The cauſe  
maketh a  
Martyr.

The Romaine *Scipio* was wont to ſay, no man ought to leaue war, or fight with his enimie without iuſt cauſe offered: but if hee were prouoked by an uniuſt intruſion, it booteth not to tarry til they come, but intercept thē in comming, for ſuch cauſe giueth encouragement to ſet vpon them freely.

As

*Virtues Common-wealth.*

The Spanish  
bravadoes.

As when our common enemies in 88. with their Spanish braues meant to haue inuaded our Territories, and came armed with instruments of tirannie to insult ouer our natiō. and to bring our necks into a Spanish yoake, it pleased God to abate their pride, and turne their cruelties into their owne bofomes. Heere was cause to make a coward valiant, and the fearefull forward to fight, because he was compelled to take vp weapons for his owne safetie; and he that will not defend himselfe, is not worthy to liue in peace, especially when his wife, children, father, mother, brothers, sisters, yea the whole Countrey is in daunger to be toorne and rent in peeces by sauage and mercileſſe tyrants. When it is for a common defence, is not he a wretch that will sit still and see his mothers throate cut? What if he dye in the conflict? were he not better to dye honourably like a Martyr and souldier of Christ, then liue to see the ruine and desolation of his whole Countrey? wherefore no man ought to stagger or faint at a good cause, but bee the more imboldened, because it giueth good encouragement. We may call to mind, and we cannot remember it too often, the ouerthrowe they then had, not simply in respect of our owne prowesse, but by the assistance of a higher power, we being but a poore handfull to their great multitude; they came like *Briarius*, threatning the heauens, and casting mountains at *Iupiter*; yet their glorious tytle of inuincible was confounded, to their shame, and our glory: this we may thinke vpon with reuerence, but ascribe the honour of the victorie to him by whose meanes it was wrought. If warre be leued without cause, or if one man shall be so foole-hardie to attempt things impossible, and presume on his strength  
to

God gaue the  
victorie.



*Vertues Common-wealth.*

to affaile a great many, beyond hope to vanquish, it is no maruaile, if the successe fall out against his desire, for *Ne Hercules contra duos*. For *Hercules* himselfe held it oddes to deale with two: but when for the common good of the Countrey (as I said before) any man shall vndertake some hard aduenture to free it of some imminent perill (if sent by imperiall commaund) though he loose his life in the action, yet for that hee is indued with true Fortitude, doth winne immortalitie: as the three Romans called *Decij*, who for the safegard of their Countrey auowed to dye, and with resolute and vndaunted courages, pierced the host of their enemies, and though they lost their liues, yet by their stout example gaue such audacitie and courage to the rest of the Romaines by prouoking them forward, as they easily obtained the victorie, which was thought to be vnconquerable. I might speake the like of *Codrus*, *Marcarius*, *Curtius*, *Marcus*, and *Regulus*, which dyed most willingly for their Countrey. I might recite here also a Catalogue of those valorous English Knights, that haue honourably yeelded vp their liues on the field of *Mars*, for their Prince and Countrey: but that I intend not now to make an Apologie of this *Vertue*, but referre it to a Treatise of Iustice, which I suppose shall succeed this worke, especially vpon the improuement of this, God giuing mee time and quietnesse of minde to performe that.

This manlinesse is a Vertue that fighteth in defence of equitie and iust dealing: but we neuer finde that any man got true praise and honour by rash furie; for nothing is honest that is voyd of Iustice. He that is hastie to surprise a man, & soone moued to impatiencie with-

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out iust cause doth rather merit the name of leaud boldnesse, then manly courage, because this Vertue standeth in honest deeds, and not in vaine glory, and being truly carried, serueth as a hammer to beate downe those Vices, that oppose themselves to the beautie of *Vertue*; which chiefly doth appeare, when preferment doth lift a man aloft, by imbracing humilitie, and ouercomming pride, which soone creepes vpon the aduanced: or if tossed in aduersitie he be vigorous and beare an inuincible courage, to combat against the passion of the minde, which is ready basely to decline: for what-soeuer falleth out crookedly, is turned to the better part: she inableth to vndergoe damage, to beare iniurie, to be patient, and not to stirre, but for a common good, or his priuate defence, when a violent intrusion is made vnto his person.

Many hide themselves vnder the wings of this *Vertue*, that neuer seeke to apprehend her aright, and would seeme valorous and magnanimous, when they are but white-liuerd cowards and miscreants: as many of these brawlers and swashbucklers, whose hot bloud once stirred, cannot be cooled without reuenge and field-meetings, which for euery light cause they vndertake, and so violently swaid with fury, that they rush forward into all desperation, without reuerence of the lawes of God, the law of nature, loue, charitie, & which is aboue all care of their owne saluation, do arrogant to themselves glory, by defacing and spoyling the Image of their Creator. The sonnes of *Cain* thus maistred with wrathful furie, murder and dismember their bretheren, and as catiues and slaues bend the will to such inhumane crueltie, and so become branded to cuerlasting destruction

True valour  
standeth not  
vaine qualling.

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destruction. Now if all *Vertue* doth consist in obeying God, keeping his lawes, maistring wicked anger, and holding concord, how can that be praised which is against such a blessed assembly of vertues? or how thinke they, that that offence can be remitted, which is abhorred, detested, & so expressly prohibited in the sixt Commaundement? men ought to liue in Christian amitie, and leaue all reuenge to him, who saith, Vengeance is mine, and I will repay it. The poore Cinick, when one had hit him on the eare, I thought (quoth he) I had left one place vncovered.

*Socrates* being tolde one spake many railing and euil words of him, was no whit moued thereat: and being asked why he would beare so great indignitie, answered; if he spake truth, I haue no cause to be grieved, being iustly blamed; if false, I haue lesse cause to be angry, because that which hee spake pertained not to mee. O that men would learne patience! and not so often fight and murder one an other, for verball and idle quarells: for now if one amongst a hundred be patient, quiet, will carrie coales, and meekely suffer rebuke, he is noted of cowardize, and deuoyd of manly parts.

The patience  
of y<sup>e</sup> Heathens  
memorable.

Now lastly followeth Temperance, as a sad and sober Matron, a prouident guide and wise Nurse, awaiting that voluptuoussnesse haue no preheminance in the soule of man: the most glorious Vertue in any kinde of estate, she ordereth the affections with continencie, an enemy to lust, and a mediocritie in the pleasures of the body, whose office is to couet nothing that may bee repented of afterwarde, nor to exceede

Temperance.

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This little  
microcosme  
is upheld by  
Temperance.

the boundes of modestie, but to keepe desire vnder the yooke of reason. Of the lyncaments of her perfection, the whole world doth subsist and abide, euen from the lowest to the highest, without whom our lusts would ouerthrowe our vnderstanding, and the body rebell against all good order, and the habit of reason wholly suppressed: for shee tempereth and keepeth in frame the whole body of man, without whose aide many enemies would creepe in, and infect our best parts, and vtterly ruinate and cast downe the bulwarke of reason, and walles of vnderstanding: but hee that doth sacrifice his endeouours to so diuine an essence, swimmeth safe betweene two Riuers deuoyd of daunger. Extreames are euer hurtfull; for if a man eate too much or too little, doth it not hurt the body? so is it of too immoderate labour, or too much idlenesse, of too much boldnesse, and too much cowardnesse: these extremities are vicious and euill, but the meane doth temper them both.

No man is wise, happy, or any thing worth, if Temperance square not out the course of his life. And herein the benefite of olde age is to bee honoured, for that it hath this preheminance ouer youth, time hath weakened theyr affections, abated their courage, and stayed the intemperate blastes of vnbrideled libertie, and by long experience haue gottē a more large portiō then they, whose affections being strong and discretion weake, set themselues against this *Vertue*, [and] eclipse her brightnesse with the fogges of ignorance. And for this cause haue wise men so ioyfully embraced olde age, which *Tully* so highly applaudes in his booke *De Senectute*.

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This is guided by *Prudence*, which doth gouerne the life of man with such reason, as shee is euer carefull for the welfare of the body, by curbing those passions of the mind, which are vehement and vnruely: by her the mind is made capable of honest actions, and beautifull demeanours, and like a prouident gouernesse, ruleth ouer concupiscence & floods of lusts, which would else furround the puritie of the minde. A potion to purge the soule, an Antidote against pride, and a valiant tryumph over flaming desires, not like *Ætna*, too hotte, or *Caucassus* too colde: but is content betweene both, and reioyceth in it.

If the bodie be not dieted with moderation, it will proue a stubborne seruant to the soule, vnfruitfull, fit for nothing but thorny cogitations, the greatest enemies to the spirituall powers that can be; for the flesh pampered in delicates, or kept short of her naturall needments, is effeminated, corrupted, and weakened, and many diseases be gotten, which are all staid by a meane and temperate dyet and the boyling lusts of the bodie asswaged.

Thus farre of these *Vertues*: more might be added, if I meant to intreat of them at large: but this brieue recapitulation, may serue as an introduction, to our following discourse. *Omnis virtus, vna virtus absoluta*, All *Plato*. Vertues, are but one simple *Vertue*, being chained and linked so neer together, as one cannot be sundred from the other, without disparagement of the whole. *Fortitude* is a noble *Vertue*, but if destitute of *Iustice*, shee is hurtfull to the good; if *Temporance* keepe her not vnder she will turne into rage; and if *Prudence* be absent, they all fall into error. There is a mutuall league, *proximitie* and neare acquaintance, which doth conglutinate and



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ioyne them all in one, one must haue relation to an other, and follow by degrees; *Pietie*, *Truth*, and *Temperance*, must march before *Fortitude*; In a word, *Vertus* is no other but *Vitium fugere*: hating Vice, and loathing euil, and we better knowe her by her contrary, then by her selfe, which doth make the imagination gesse at Vertue a farre off: so that knowing Vice, is a good grounde of *Vertue*, whereby the inwarde powers are helde in, with vnspotted simplicitie, farre more better then such as cunningly seeke to knowe what *Vertue* is, then willingly betake themselues to follow it in theyr life, so that knowledge is not enough alone, vnlesse it be practised by outward action: for it is better to doo wifely, then wifely to deuise.

So that is generall, *Vertue* rightly carried, comprehendeth whatsoeuer is conducing and leading to a good and holy life, and hee that once hath tasted the sweetnesse of one, is drawne with much desire to an other; one good thing begetteth an other, and taking once a deep impression, his estate is thereby preserved incorruptible without chaunge: whereas if a man taketh holde on externall goods, and leane to the mutabilitie of Fortune, doth often stumble vpon many daungerous Rockes, and fall into wretchednesse, when *Vertue* will firmly vpholde a man in the midst of all calamitie.

*Horatius.*

*Villius argentum est auro, virtutibus aurum.*

Siluer is cheaper then Gold, and Gold of lesse price then *Vertue*. She is of great moment and most inestimable value, although a carnall and grosse minde, cannot equally deeme the price of so rare a Iewell; for where ignorance doth couer the minde, she is reiect-  
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ted and held of base esteeme: as a simple peasant trampleth many wholsome hearbes vnderfoote, which a skilfull herbalist would carefully gather vp, & extract some rare quintessence out of theyr hidden secrets. Wilt thou build thy safetie vpon a sure foundation? then here is the rocke that no tempest can shake; here is a shelter to defend thee from perils, a safegard to preserve the puritie of the soule, from beeing polluted by the concupiscence of the body, and though neuer so many stormes of aduersitie and shewers of persecution, beate vpon thee (being in this world as in a wildernesse of woes) yet shrowding thy selfe vnder the Cannapie of *Vertue*, thou ioyest in the middest of all sorrow, and though the whole world be of an vprore, yet what is that to thee? thou art no whit moued thereat, for *Animo caelestia tangis*, thy affections are mounted vp to heauen, & thy mind aduanced aboue all earthly weakness.

It is not onely hard, but very difficill to finde out, which of the Vertues are most predominant, that the victory may be imputed to her, because they are all knit in one single vnion, for the good of the soule. For as one linke of a chaine draweth an other, and an other after, til it come to the last, the Antecedent the Relatiue: so one Vertue is an Adamant that draweth an other Vertue vnto it.

And though shee take vp her lodging in a crooked and deformed body (as she is euer readie to dwel where shee findeth the heart yeeldable to honestie) yet penetrating with inward desire, and bringing the stragling powers of the minde to a vniformitie, doth make vp the want of nature, with a supply of grace, causing him  
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shine like Christall; for when the life is laudably lead, there appeareth so great a glory, that it is not onely admirable to the eyes of man, by reason of formall carriage in humanitie: but also high pleasing to God, by the intellectuall goodnesse: *Vertue*, is the spurre of Honour. It is not the aboundance of wealth and great dignitie, that maketh a man truly noble: but the possession of *Vertue*, which is true honour and auncient riches, and it is not gotten by loytering Idlenesse; but with industrie and much labour, for *Ardua virtutis via est*, Tis labours force that carrieth a man to *Vertue*: a hard entrance, a continuall perfeuerance, because he must encounter against his passions, and stop the floods of intemperance: for such high and admirable things cannot be had without effectuell indeuour, and by how much the more straighter the passage is therevnto; by so much the more carefull must hee be, least it slip away through arrogance or vaine-glory: for in *Vertue*, pride begins to swell, or some Vice or other to creep in, which if not beate back at the first, wil hazard the whole frame of *Vertue*; or being maistred by some ouer-weening thought, or singularly carried away with selfe-loue, a passion of the minde disquieting reason, doth wholly estraunge himselfe from her Beatitude: loosing those complements which formerly he was possesst of.

*Maior nobilitas.*

The reward of *Vertue*, is true generositie, and where it is ioyned with great possessions, and hath long continued in the house of a Gentleman, without corruption of blood, that nobilitie is most to be honoured, for as much as long continuance hath giuen it the badge of glorie. *Plato*, diuideth Nobilitie foure waies, the first saith he, are those that rise from good and iust parents;  
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the second those whose parents were Princes, or great men; the third famouzed for martiall exployts; the fourth which excell in any kinde of learning, and for *Quadrisfaria nobilitas.* *Vertues* sake onely are seated in the place of honour; there latter are *verè nobiles*, truly noble, made noble by *Vera nobilitas.* *Vertue*. Yet if one shall stand vpon his riches, parentage, office, place, dignitie, and by these onely suppose to win the place of true honour, he climeth a rotten ladder: for what is all this worlds pompe, or titulary preferments, if not atchieued by *Vertue*? or what doth great birth auaille if hee debase it by his ill life? or a vertuous memorie of his auncestors, if hee follow not their example? are they not like smoake and vapours, which vanish with the Sunne? can a man without offence brag of the *Vertues* of his auncients, if his owne life be vitious? For hath he not broken off the succession of *Vertue* by wilfull detraction? wherefore what worldly glory soeuer is otherwise had, is filched, and her chastitie at no hand will bee defiled with such bastardly plants. Prayses and commendations waite euer on *Vertue*. And therefore *Tully* in his *Tuscul*: questions, defineth honour to be a vnion of praifes of good men, which iudge of *Vertue* without partialitie, and not by the opinion of the multitude, which looke more to a veluet Iacket, the outward brauerie, then to the minde how it is qualified: so that the noblenesse of man is his vertue, and they ought to be called noble & honorable, which are most honest and vertuous.

If I should enter into the wonderful account which the Heathen made of *Vertue*, I might shewe how *Numa Pompilius*, was taken from the plough, and chosen the second King of the Romanes: what was the cause think

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yeer? but his Vertue and wisedome, for which they thought him worthy of so high a calling; this they reckened true nobilitie: likewise *Quintius*, a poore Husbandman, was made Dictator, which was a great office, and for three moneths had a Regall power, and when he had ended his office, went againe to his olde labour without indignitie to his person, or derogating ought from his worthinesse: of this high estimation was *Vertue* among them.

He that is nobly borne, and descended of an ancient house, should beare in his mind the remembrance of his birth, and frame himselfe to imitate his parents in Vertue, as well as hee looketh to possesse their inheritance, and loyning those two in one, is truly noble: for if his auncients were more noble then he, whose dignitie he enjoyeth, his praise is diminished, and becometh a bye-word and a reproach, among them that haue heard of the former Vertue; or if they were vicious and of euill life, then to auoyd the scandal in himselfe, to abhorre the like, and couet to liue in Vertue: he shall he purchase true honour to his riches, and worthily be deemed to enjoy the inheritance. And there is great reason to induce him therevnto: for of such a one there is a generall expectation of some notable Vertue; the eyes of all men are bent vpon him as on a Commet or blazing starre, prying narrowly into him how hee liueth, what he doth, to what science he bēdeth his mind, and what good hee doth in the Common-wealth, for which he is borne, and as if his priuate actions should be openly done, no one word or deed of his can escape the common censure. It is the more behouefull, then to apply the mind to laudable actions, & to do good in the place



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place where he is, for so much as he may appropriate to himselfe a good report for well doing, & by that means participate the heartie prayers, and many good wishes of the common people; gaine their loue, and induce the with more facilitie, by his good example, to trace in the wholsome path that leadeth to the house of honour.

Likewise the vnknowne, the issue of a base stocke obscurely brought vp, if he wil be aduanced to the type of honour, must addict himselfe to *Vertue*, which will be so much the more glorious at the last, by how much more obuious his estate was at first. And this I suppose, should be a spurre or goade to push them forward, because they shall not onely bee admired by the praises of the good, which are the badges and simballes of *Vertue*, but also acquire perpetuall fame and renowme, as the surname thereof. What should I say? *Vertue* is a The commo-  
pearelesse and precious Iewell, so rare and excellent, ditie of Ver-  
that it can neither bee sufficiently commended, nor tues is vn-  
worthily esteemed: all humane things doo faint, faile, speakeable.  
sinke downe, and decay, when that onely will abide for euer, an honour for youth, a crowne to age, a comfort in prosperitie, a succour in aduersitie, delightfull at home, not burthenfome abroad, & a pleasant walking-mate to accompany a man wherefoeuer hee goeth. What a diuine glory is heere? that striketh the beholder in admiration, dazeleth his sight, and forceth the very abiect to reuerence him in whom it dooth appeare; for shee is so beautifull a Lady, as shee maketh many gaze at her a farre off, that haue no power to come nigh her, but striketh into wonderment at her incomparable maiestie, are metamorphosed, as it were by *Medusa*.

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And

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And howsoever it is that many are so blockish and fencelesse, that they wander vp and downe like vagabounds and base peasants, and make no account of *Virtue* and honestie: yet are they forced, will they, nill they, to flye to her for succour in time of want, and hide their misdeeds vnder her golden wings. And verily, no pretence or vaine shewe can preuaile against her, but that she will haue the iust victory and triumph ouer those that haue despised her; and when they are on the toppe of their hatefull enuye, they shall with her company, and desire to imbrace her, though it bee but with dull affection, which the Poet well noteth,

Yc. lib. 1. *Virtutem incolumen odimus: sublatam ex oculis querimus inuidi.* When *Virtue* doth offer her selfe, we denie her, but afterward seeke her greedily.

If thou therefore, whatsoever thou art, doest neglect to follow her in time, thou shalt be taught by experience, when it is too late, what it is to cast off thy profered happinesse, a faithfull teacher, but a seuer and sharpe corrector: seeke her then while shee may be founde, and bee as readie to entertaine her into seruice, as shee is willing to serue; possesse thy selfe of her, and shee will Register thy fame in her golden Booke, of neuer dying honour.

Worldly honor is no true happinesse.

It is not the riches of *Cressus*, the tryumphes of *Cesar*, the conquests of *Alexander* the great, or any worldly pompe, can make a man truly happie, or crowne him with true honour, but onely *Virtue*. For if wee value men by outward prosperitie, wee deceiue our iudgement, and swarue from equitie.

Touching

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Touching wealth, it is like poyson in a golden cuppe, and commonly where it aboundeth most, there *Vertue* is set by leaft: a laborinth wherein many are lost, not onely subiect to chance and infract fortune, but also to misgouernment, pride, ambition, and many other vices; for good manners oftentimes is corrupted by ouer-regarding riches, and moderate dispositions turned into greedie desires; graunt it lifts vp a mans estate, to make his delight subiect to his will, indeed hee is somewhat the wealthier, but no whit the honefter, vnlesse as gotten by Iustice, so vsed in Temperance, and distributed in charitie; and if the rich man bee also a good man, let him take heed leaft they bee a sting to his conscience, and drawe him to sinfull pleasures.

So that the verdict, must passe vpon honestie, and the qualitie of *Vertue*, more precious then the quantitie of mony; for as a rich man couetous, gripple, and earthly-minded, is not to bee respected, so a poore man simple honest, and well qualified, is to be regarded, sith the one is as a craggie flint stone, the other a pretious and princely Diamond; and this was the cause a Prince of *Troy* chose rather to marrie his daughter to a poore man honest then a rich man vicious: For it is better (quoth he) to haue a man without money, then money without a man: for *Vertue* is great riches, when Vice is like a sheepe with a golden fleece; and as the wife schoole maister *Isocrates*, counselled his *Pupill Demon*, to make more account of a poore good man, than of a rich man not so honest.

*Pauper enim non non est, cui rerum suppetit vsus.* Hee is *Hora ad*  
rich inough that is content with his state. *iccium.*

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*Vertues Common-wealth.*

Vertue abideth to eternitie

We must not measure men, by those things as are subject to the tottering wheele of Fortune, which as Meteors in the aire vanish assoone as they seeme: but for that which is permanent, durable, constant, and firme, which is *Vertue*, onely *Vertue*, and nothing but *Vertue*; and therefore least worldly regard should strue against reason, the immoderate care of this life, must be sprinkled with the water of prouident respect, in considering those inconueniencies that rise out of the roote of abundance: Mans felicitie, is not in riches: they are gotten with paine, and lost with griefe; pleasures ende in sorrowe, vaine-glorie vanisheth; if we thinke it is in witte, that is perfect follie; for a wise man, euer esteemeth an other wiser then himselfe; *Quoad Deum*, touching God, and in this standeth the greatest poynt of wisdom, when a man doth neither exalt himselfe, aboue a stronger iudgement, nor insult ouer those that be weake, but readie to submit his opinion, to a better information: and hath such a slender care of his owne woorthinesse, that if he happe to possesse some worldly honour, doth blushingly receiue it, as a thing not deserued: so that we cannot find the perfect good we looke for, but onely and altogether, in the exercise of *Vertue*.

A foolish opinion.

Yet now men hunt after Riches, as though there were no true honour without it, and that to be onely rich, were to be onely happie, and so set their felicitie on a slipperie foundation: but how false this opinion is, doth appeare alreadie. For be it that honour, be not giuen as our auncients did, onely to the vertuous and good, yet shall the vertuous man be praised, be he neuer so poore, euen of his most vtter enemie,  
as

*Veritas Contra-veniens*

as *Marcus Maximianus* praised *Scipio* for his Vertues and wept for his death though he were his mortal foe: for no man, be he neuer so envious, can take that from him which *Fortune* hath merited: but must and will, maugre his head, applaud and commend him for an honest man, even behinde his backe, and be forced to admire those good parts that are in him, when an other man being rich, and nothing within, but all without, shall be clawde and flattered before his face, but curied and bande behinde his backe: and this prebeminence it hath, maugre the worldes malignitie, that where this Christian veritie doth shine, thee forceth the gazer to breake out into wonderment, and spread that glorious report which it iustly meriteth: yet there be some so sottish and madde, that though they know themselves but flattered, suppose they be by & by praised, when he neither speaketh it with his heart, but for some carnall reason, and they themselves know it to be false which hee speaketh. Beleeue no man therefore of your owne goodnesse, better then your selfe, if there bee ought in you worthie of it: if you deserue it not, thinke assuredly they doo but mock and deceiue you, and with their tongues seeme to bee with you, when their hearts be against you. This is a sure token, for a man to see into his owne Vertue, first hee fueth not for honour, but honour followeth him; and secondly is not greeued, though he be vnregarded, nor beareth indignation at others happines, and this same thing is it that we call honor: now seeing this worldly honor is of so small price, A true vertuous mā. it is the part of a base and vile mind, to beleeue glozing and faire words, and grosse ignorance it is indeed, to build honour vpon the brainicke and rude opinion.

Now



*Vertues Common-wealth.*

Now what are all the goods of this worlde? but a troublesome carriage & greeuance, because they bring no assured comfort, but doo rather with their waight, plucke downe those minds, that be flying towards heauen, and hinder a man in the passage to glory.

Neuerthelesse, this might somewhat dismay the weakenesse of man to strue for *Vertue*, because commonly it hath no reward in this world, but wandreth vp and downe naked, & forsaken: but this is no disparagement to a good man; for looke what he possesseth, be it more or lesse, is so moderately expended, that it is competent and sufficient, and this is the very fountain, whence all contentment proceedeth, for being well composed within, regardeth nothing without, but a iust applause for well doing: only couetous, to carry away a good report of his *Vertues*, which as Trophies are hung ouer his Tombe, for eternall monuments. *Virtutis merces, eadem & labor, illa & trophium est.*

Touching such as are loaden with this worlds drosse, and moistened with golden showers, liuing in voluptuous and vaine pleasures, and defile those blessings with their lusts, what should we thinke of this? but that the great and rich God, is content to throw and scatter about his goods, among a sort of pedegrant peafants, and insaciabie horse-leaches, which greedily scrape it vp to fill their Coffers, and feed their lusts: not thinking one day they must reckon of the well imployment.

Riches puffed  
vp men in  
pride.

Riches, not rightly ordered, prouoke many hurtfull and wicked desires: the mother of pride, contempt, disdain, selfe-loue, and the very fire that burneth vp all good motions, if not quenched with moderation; for they puffed vp a man in opinion to be some bodie, when  
he

*Vertues Common-wealth.*

he is no body, and to thinke himselfe truly honourable, because he is honoured of the vaine world: supposing that to be rich in costly futes, is the onely glory. This makes them spurne at all good aduertisements, and despise Christian admonitions; for how commeth it to passe, that so many great, rich, and mightie men of the world, are some Athists, Papists, Neuters, *Nulla fidians*, <sup>Vaine honour.</sup> &c. and so colde in charitie? but only this, impatiencie of good counsell, being hard to finde a faithfull man, that will boldly speake without partiallitie: but either is blinded with greatnesse, or driuen to silence for outward respects, to keepe in fauour with smooth words, especially when his state dependes vpon great men: there is then a Filme growes ouer the eye-sight, and such a dimnesse, as he cannot see, no not the Sunne at noone dayes, be it neuer so cleare or splendidious, but be rather as cloudes to hide their shame, or instruments to incite them to more leaudnesse. For if such a one fall into a grosse error, and by his life be a scandall to the good, liuing openly in some vile crime, he shall not want trencher-flies, clawbackes, and Sycophants, that wil crie peace, peace, when he is at warre with his owne conscience, and feede his humour with flattery, be his life neuer so sinfull; such may be fitly called seruingmen, for they neuer serue God, but soothe them vp to serue their owne turne, they pretend much loue and great seruice, when tis nothing but superficial flattery: if these see but a small moate amisse, a wrinkle awry, how tentible they be to mend it! but though the minde be neuer so spotted with vice, the eye cannot pierce it, be it ner so visibible, and indeed if the humour of their master, take it in ill part, they may chaunce for their intelligence

E

*Virtues Common-wealth.*

The malici-  
Athist neuer  
want[s] floun-  
ders.

telligence to be turnde out of all preferment; O how they will storme if controwlde in their course! and take it exceedingly ill, as though they had a dispensation to doo what they list without reproofe, because they are great. If Preachers crie out against vice in generall, then is it specially applied, he ment me, he spites me, and so goes about to stop their mouthes, by accusing them of rayling sedition, or flaundring: or if priuately admonished, then are they busie, factious, and stray from their text: yet for all this, a good man will not be abashed to whisper into their eares priuatly, or inueigh against vice publikely, come what will come. *Solon* compareth (not vnfitly) lawes to copwebs, for that great flies can breake through at ease, when the lesser are intangled: in like manner great men soone rush through the walles of lawe, and breake downe Iron Gates; when the weake must abide the extremitie, and haue no other defence but their owne innocencie. Thus doth might deceiue them: but *Auri sacra fames quid non?* what cannot gold bring to passe? it can dim the clearest sight, and raise vp an humble minde to a haughtie courage: is it not strange that a base pedanticall parasite, in hope of a lease, or some small fauour, should clappe his hands at wickednesse? and that a man indued with reason, and hath the vse of his five wittes, should be led by flattery, and made blinde with plaufible wordes, not to see his owne faultes, though they be as thicke as the darknesse of *Egypt*, to be felt with the hande and not seene with the eye? for be it he is so obdurate, that he cannot, or will not see them: yet must he needs be noted, pointed at, liue defamed, as a may-game to the worst, and a lamentable spectacle to the best.

I re-

*Vertues Common-wealth.*

I remember I read once of *Alexander*, if happily I can now repeate it, who on a time vehemently blamed his Steward, for that hauing serued him so long, and bene so conuerfant in his affaires, so familiar with his priuate doings, and laie as it were in his bosome, as if he had bene his second selfe, that in all the time of his seruice could not spie ought amisse, to dimme his glorie: For it is impossible (quoth hee) in so many yeares, and so much opportunitie, that I should neuer offend and blemish my vertue, with some dishonourable action: deferuing either prewarning in the beginning, or reproofe in the ende; and so expelled him his seruice.

A memorable  
example of a  
Heathen king.

Here is a mirrour of true honour, this noble Prince, cast off his Steward, because he concealde his faultes amongst Christians, that should be inspired with higher wisdom, the contrary is daily practised: the seruant shall be dismissed for telling truth, and honest minds purchase shrewde rebukes; this head-strong opinion is the downe-fall of all good order: for when men-pleasers, and claw-backes, doo leade captiuitie captiue in the fetters of vanitie, a multitude of honest mindes are in daunger to be seduced, to imitate their course of life. For as the Marriners in a shippe, haue theyr eyes earnestly bent vpon the Maister, that sitteth at the helme, and readie at his becke to doo his will; so such men as stand vp in the Common-wealth, and holde the Rudder of direction in theyr handes, are duly watcht, and attentiuely ouerseene, and according to their aime the common sort bend their course.

*Obsequium  
amicos, veritas  
odium pa-  
rit.*

*Sycophants  
are daunge-  
rous enemies  
to Vertue*

O howe riches mocke men with certaintie, when nothing is more mutable and slippery, with perfect

E 2.

happinesse,

*From Lucius-martin*

impossible were nothing is more wretched the more  
of grace the measure of sinne and the greater that leaves  
the many temptations it is much better rather to shine  
in *Veritas* than in *vanitas*. And therefore our Saviour  
Christ in the Gospel compares the seeking of a rich  
man to an impossibility saying that it is as hard for  
him to come to heaven being loaded with drudge as  
for a Camel to passe through the eye of a Needle:  
and to make the Philistines in their humane wise-  
domes to much despise worldly honour and vndergoe  
paines with a great patience. *Demetrius* having a  
large summe of money lent him by *Pharman* could ne-  
ver rest till he was rid of it againe his minde troubled  
his sleep broken, returned it againe to him that lent it:  
saying he was vexed in a great feare and dread all his  
life long, as hee had done those two dayes while the  
money was in his hands. *Pleares* in like manner, when  
the king had lent him a great benevolence, hee asked  
him that brought it, what moved his master to lend  
him so much money, seeing the king did not know him?  
answered, it was in respect of the great fame he heard of  
his vertues. If that be the cause (quoth he) carry it backe  
to him againe, and let him leave me as I am, and not by  
increase of wealth to diminish my vertues. *Dignius* re-  
fused all, and craved nothing, but the common benefit  
of the Towne, which *Alexander* had taken from him, by  
standing betweene him and it.

*Plutarch* reporteth, that when *Alexander* vpon a  
time came into a poore barren Countrey, thinking to  
bee made some great conquest, found the inhabitants  
gathering weeds & grasse to eate, neither vsing force to  
repell and keep him backe, nor any meanes to dissuade  
him

*Vertues Common-wealth.*

him from his warlike attempt, but as poore snakes, were altogether busied for their bellies. The King considering their pouertie, and vnfruitfulnesse of their countrey, had pittie and compassion on their miserie, and bad them aske what they would, and it should incontinently be graunted. Quoth they (with one consent) giue vs euerlasting life. Why how can I giue that (quoth he) that am but a mortall man? Then why seeke you to win the whole world, as though you were immortall, and should neuer dye? *Zenon*, *Crates*, infinite were the examples of those that were rauished with the formositie and excellent hue of *Vertue*, that they contemned money, riches, pompe: choosing pouertie for the pure life of perfection, bearing the bitternesse of fortune with an vnconquerable courage. The auntient victorious *Romaines* fought after *Vertue*, and by their noble deedes and heroicall spirits, got the palme of true honour, not sparing body or goods to aduance the Cōmon-wealth; in so much as many of them had not wherewith to endowe theyr daughters, nor which was lesse, to defraye Funerall charges, but what they had out of the commō store, which by their conquests they had so greatly enriched, as *Scipio*, *Sylla*, and the great *Pompey*: for then *Vertue* was their chiefeſt riches. An example we finde of a noble captaine, who beeing offered a great reward by his Generall for his knighthood and valour done in seruice, with this gratulation thou shalt bee paide in riches for thy valour, and not in honour for *Vertue*; hee refused the one, and tooke the other, counting riches not worthy to bee matched with the dignitie of *Vertue*.

The shadow  
of vertue was  
more esteem-  
ed among  
the Heathen,  
then the true  
body is now  
among the  
Christians.

The Martyrs in all ages are much to bee admired,

E 3

that



*Vertues Common-wealth.*

that being indued with true fortitude, did most willingly embrace their deathes, and suffer their bodies to be rent, torne, and cruelly burned by the persecutors, for the profession of a good conscience; and by their meeke sufferings, gained perpetuall honour.

And although it falleth out as for the most part it doth, that men indued with rare and singular vertues, are vtterly forgotten, and scarce noted while they liue; yet beeing dead, theyr fame mounts vp to heauen, and is divulged and spread in the earth; for the want of a good thing, is then most precious when it is remooued farthest off. *Cato* was scarce knowne while he liued, but after his death, was of great price; and all those famous Philosophers, Orators, schoole-men, that liued in darknesse, and were so basely esteemed, yet wee see by the memorie of their goodly vertues, they now liue againe by being recommended from one age to an other. And herehence sprung the multiplictie of Heathen goddes, I meane from the notable vertues of singular men: for the foolish antiquitie, honoured men as gods after their deathes, which eyther were of high dignitie while they liued, of great birth, or had done some notable benefite for their Countrey: for honour and reuerence is rehibited for some certaine cause, rising of externall things, framed by *Vertue*; for honour is compounded of honestie. *Hermes*, or *Mercurius*, was of such fame among the Ægyptians, as hee was deified and made a god, calling him the Messenger of *Jupiter*. *Mars*, a great warriour. *Bacchus*, the inuenter of wine. *Esculapius*, a Phisitron. *Pytho*, was so reuerently thought of amongst the Barbarians, for that by his singular wisedome hee had withdrawne the inhabitants from their vices, that they

*Cato de  
nat. dier.*

*Homer ex  
virtute uir-  
tus.*

*Vertues Common-wealth.*

they made of his Cottage a Temple, giuing him, diuine honour. What contumelies and strife was about the bodie of *Homer*, when seuen Cities were at variance to possesse his corpes when he was dead.

*Septem vrbes certant, de stirpe insignis Homeri :*  
*Smyrna, Rhodes, Colophon, Salamin, Ios, Argos, Athenæ.* *Aulus-bell.*

*Diogenes* liued beggerly, in contempt, but after his death was honorably interred in a monument of fame: so that the memorie of these sprung from the roote of *Vertue*, and from some notable exployt, which got the peoples loue, who thought the applause of this worlde was no sufficient recompence for theyr vertues.

The flourishing state of the Romaines, Athenians, Lacedemonians, and other dominions, were all vpheld by *Vertue*; for where *Vertue* is established, there Vice is detested: for as light and darknesse, fire and water, cannot be put together but one will confound the others nature: so these two contraries, cannot ioyntly hold possession, but one will vtterly extinct the other; and where *Vertue* is wanting in a generall gouernment, that Common-wealth is wholly ouerthrowne.

*Oderunt peccare boni, virtutis amore,*  
*Oderunt peccare mali, formidine pæne.* *Hora.*

The good hate to sinne because of *Vertue*, the bad for lawe; but he is onely good, that of his owne wil, and honest mind, eschueth euil more for cōscience sake, thē  
for

*Vertues Common-wealth.*

for dread of mans punishment: the euill and vicious contrariwise, are with-held by the rigour of Iustice; and for feare of penaltie, the rebellion within is kept from outwardly working: so that nothing but the sword of the magistrate doth stay the hot rage of his furie, when the conscience lyes vast and open to all wicked desires: he is not to bee numbred amongst vertuous and good men. To conclude, where the Common-wealth is guided by godly lawes of Princes, the lampe of *Vertue* shining in the hearts of subiects, laudable sciences imbraced, Iustice without partialitie administred, the good protected, the bad punished, & peace maintained, there is a happie and blessed gouernment, a sweete harmonie of nature, and an earthly Paradize: for he that shall goe about to counite and couple Vice & *Vertue* in one, putteth a man and a beast together: honestie admits no such knot; for the end of good, which ought to be after one sort, must not be mingled with any thing disagreeable in an other sort; for *Vertue* is no longer *Vertue* if mixed with contrarie qualities: we may then safely conclude, that there is no goodlyer possession then *Vertue*, and that it is perfect folly, to couet to be rich, mighty, and creepe vp to worldly honour, and make so small reckening to be stored with *Vertue*, which is so certaine, the tytle so glorious and permanent: wherevpon one calleth it *Dimidium animæ meæ*, which is not vnproperly spoken, for take away vertue from a man, which is the plain path to sanctimony, he must be numbred among those creatures that haue onely essence, and want vnderstanding, sith hee aymeth not at the purpose of his creation.

The audacitie and stout courage of the Heathen  
was

*Vertues Common-wealth.*

was such, that for morrall vertues would cast themselves into daungers, many times deadly, abandon riches, endure pouertie, abide tortures, desiring rather a poore quiet life to follow *Vertue*, then by a prosperous state to draw the mind into a troublesome stirre: for pouertie, performes that indeed, that all Philosophy goeth about to perfwade.

But this dooth much shake the feeble conscience when we behold diuers good men endued with rare vertues, and stored with good parts, notwithstanding Vertue dismayed by pouertie. oppressed, disscarred, and as it were made the scorne and May-game of the world, finding no place of safetie to rest vpon, and the bad and vicious to sit in *Fortunes* lap. Now whē we mark these vnproportionable accidents, onely with the eye of common reason, o how it distraeth the minde! accusing through ignorance the iust and diuine prouidence, because he permitteth the good to be punished with miserie, and the bad to swim in prosperitie: but if we bend our wits to find out a deeper reason, we shal see that the good are not afflicted for their hurt, but fatherly chastised for their better triall, the wicked not fauored, but seuerely punished; for God worketh al things for the good of those that are his: yet who can denie, but that the burthen of pouertie is im-portable, hunger, imprisonment, exile, intollerable persecution, and death insufferable? all which is inough to driue a man to dispaire of his owne happinesse, supposing God had vtterly forsakē him: but the waight hereof is lightned & made easie to them that steadfastly beleue Gods promises, and cast their care on him, as *Peter* willeth: Cast thy care on him, for hee hath care on thee. Moreouer, though a man be poore, sicke, diseased,

F

and

*Virtues Common-wealth.*

An honest man and wayed downe with a clogge of miserie: yet can he  
is not puer not say, hee is so bare and naked, as vtterly vnable to  
be in aduer- help himselfe or an other: for admit he hath no tempo-  
the Vertue rall goods to helpe that way, yet can hee harbour and  
sheweth her shewe the rights of hospitalitie: if hee hath neither of  
cheefest ope- both, yet can hee visit the sicke, and cheare vp his mind  
tation. with good counsell: if he be poore, sicke, lame, harbor-  
lesse, and comfortlesse himselfe, yet can he helpe with  
his prayers, and communicate his loue by his orysons  
and deuout supplications: so that euery one hath a  
rich fountaine within, which vpon euery occasion may  
be powred out, and therefore no man can pleade disa-  
bilitie, and want of meanes to relieue.

And what though a man haue some casuall defor-  
mitie in his body, or bee unhappily fallen into a wret-  
ched estate? yet so long as his vertue and honestie  
may bee iustified, hee neede not bee ashamed of bru-  
sing the flesh, or feeling penurie, but rather boast and  
glorie in them, for it cannot bee any shame or dis-  
honour, to carrie about him the visible tokens of such  
teares, neither dooth it any whit impaire his credit  
with the wise and vertuous, nor make him of lesse e-  
steme with good men, much lesse with God, who put-  
teth no difference between a king and a begger, but  
onely in obedience to his will: but here is the ignomi-  
nie, to bee branded with the hotte iron of wicked  
conuersation; as when a man shall haue his eares cut  
from his head, or marked in the hand for some villai-  
nie, and the spots of vice so pregnant on his body, or  
going vnder a hard censure, for a bad opinion iustly  
conciued: in this case hee hath small cause to glory or  
boast, but rather blush, be ashamed, and exile himselfe  
from

*The limbecke  
of vanitie*

*Vertues Common-wealth.*

from common societie, and striue with humilitie to reforme those rebellious passions, that haue so strongly lead him into such dishonestie.

But where *Vertue* doth rule, the affaires and actions of this life are mannaged with wisedome, and those swelling thoughts kept backe, which as a raging floud carrie away all that is not ground-fast, that any outward grieve is quietly suffered, and patiently endured: for what aduerse fortune soeuer happens, is borne with contentment; in so much as neither pouertie, sickness, crosses, afflictions, or what calamitie soeuer come, cannot moue or distemper a stayed minde: for beeing inflamed with a constant resolution, doth fit himselfe to beare the troubles of this life, with a valiant and immutable courage.

*Stilpo* a Greeke Philosopher, when the citie where hee dwelt was burnt to finders, his wife and children consumed in the flame, and all that hee had turned to ashes, himselfe hardly escaping with his life, was asked what he lost in the fire (quoth he) I lost nothing, for *Omnia mea mecum porto*, all that is mine I carrie about me; meaning his vertues, the onely proper goods of a wise man, which no force of fire can consume, nor the furie of no enemy take away. In like maner an other being told his own son was dead, was no whit moued at y<sup>e</sup> message; and being told againe & again he was dead, why quoth he, what of that? I knew I begat a mortall creature, and being mortall, he must needs die: who could beare such great cause of grieve without some shew of sorrow? but such smal reckning did the wise Heathē make of worldly losses: for it is the nature of mā to relent, deplore, and be subiect to lamentations, yet their wisedome kept it

F 2

vnder

*Vertues Common-wealth.*

Riches right  
ly used, are  
great benef-  
its.

vnder the yoke of reason: or who in these daies would refuse such preferment as *Diogenes*? or his load of gold, as *Fabritius*? or cast his treasure into the sea, as *Antippos*? I verily suppose fewe or none would bee of that minde, neither is it so needfully required; Christian sorrow for worldly losses is sufferable: riches and wealth to a good man are comfortable, by reason he hath greater means to do good, for the daunger lyeth in the abuse, and not simply in the vse: for to a bad man they are indeede the cause of more euill, because they minister more matter to his wicked and sinfull desire.

A man may warme him by a fire, though hee burne not himselfe in it: so a rich man may moderately vse his riches, though with them hee stoppe not vp the gappe to happinesse: but the deadly hatred they bore to externall things, shewed theyr loue to *Vertue*, and the desire they had to diue into the depth of wisdom; O how they stroue about the contemplatiue and actiue life! some choosing one, some the other, struggling who should come nearest vnder the wings of *Vertue*, and yet for all this they laboured but in darknesse and blinde ignorance, and neuer attained to that true ioy, by which the heart is exalted to immortalitie: for the true and absolute *Vertue* is the true knowledge of GOD, the way to worship him aright, and true comfort in aduersitie, for nothing can bee good without the soueraigne good: if men bee ignorant of that, all is false, and theyr intentions goe awrie, but the Philosophicall *summum bonum* rested in this; namely, in the quiet apprehending of reason, and fashioning the outward man to ciuill obedience, and could neuer possesse themselves of that  
heauenly

*Vertues Common-wealth.*

heavenly felicitie, vnder which all *Vertue* is comprehended.

Pouertie ought not to moue the minde with restlesse passions, but to allaie the heate with contentation, and pacifie the vnstaied affections, which will more easily be done, if a man considerately call to mind, how many persons in the world are in as wretched, or more wofull estate then he himselfe is, yet the deare children of God too: but in aduersitie many lose themselues in discontentment, not patiently wayting, but greedily snatching, not content with that they haue be it neuer so much, but adding goods to goods, and multiplying more to enough with neuer satisfied desire, tormenting the minde with vnquiet motions, and by that meanes make the freedome of life a sharpe and bitter bondage: for if their life were fix times so long, as it may be by the ineuitable course of nature, yet the tenth part of that they haue, were sufficient to maintain them well and honestly, and declare whereto they were borne, and inrich their posteritie after; why should they then be so greedy and earthly minded to consume their dayes in such vnreasonable cares? whereby they are neuer at rest, but in continuall flauery, so greatly do they feare least they should be poore: and so in the midst of plentie liue in want, and thus become incap[ab]le of reason, and most miserable of all men: for no externall thing can in themselves make a mā vnhappy, if immoderate desire creep not in to breed rebellion, so that still our former assertion must hold: *In medio concistit vertus*, *Vertue* stands betweene two extreames: in cooling the heate of desire with Temperance, not in feeding the belly so much as it will hold, cloathing the backe so farre as the purse will stretch,

F 3



*Vertues Common-wealth.*

The comfort-  
table hope of  
a poore man.

with the hope of a better life, which assuredly hee shall enioy if so be he hold out to the ende in a holy and vertuous course, and for sorrow here, haue ioy there ; and for a hellish life now, a heauenly life then ; when those that haue their heauen here, and wallow in solace, ioy, and carnall pleasures in this world, must with *Dines* be tormented in endlesse flames in the world to come.

To what end then should a man be grieved at misery, and murmur, as though hee were an abiect, an outcast, and forlorne : when there shall be a supply of his wants, in abundant measure, and be crowned a king of that heauenly *Ierusalem*.

Vpon a time *Solon* found a poore man sitting by the sea side, bewayling his miserie in great dispaire, whom he comforted in this manner : Brother why weep you, what haue you lost, is it want and pennury that nipbeth you ? Alas for that you haue small cause ; for say you were in the midst of yonder great sea, loaden with treasure, in daunger of drowning, would you not willingly lose your goods to saue your life ? Why thinke then you were once in like perill, and haue escaped, and lost but your onely goods : then now pacifie your selfe, be content with your state. Thus we see what daunger a rich man is in, by the opinion of this wise Heathen.

Vice & Ver-  
tue two waies.

Two waies are proposed and laide open to all, the one inuiting to *Vertue*, the other alluring to vice ; the first is comberfome, intricate, vntraded, ouergrowne, and many obstacles to dismay a passenger ; the other plaine, euen beaten, ouershadowed with boughes, tapisfred with flowers, and many obiects to feed the eye ; now a man that lookes but only to the outward shewe, will easily tread the broadest pathe, but if hee perceiue that

*Vertues Common-wealth.*

that this smooth and euen way, leads to a neaft of Scorpions or a litter of Beares, he will rather take the other though it be rugged and vnpleafant, then hazard himfelfe in fo great a daunger.

The high-way that leades to pleafure is verie fpacious, it lyeth open like the fea, many tempting motions, to inuoke the mind: *Lamea* fitting by the way gorgeiously deckt, the *Syrens* with sweete melody, to intrappe the paffenger, if with *Vliffes* he bind not himfelfe to the maft of prouident refpect; and many *Lyōs*, *Beares* & *Wolues* lie in waite for their pray. But the pathe leading to *Vertue*, though it be toylefome, laborious, difficult, a way vneafie to be trackt, hard to finde, craggie, ftonie, thorny, and a sweating turmoyle, as the Poet defcribeth:

*Nam via virtutis, dextrum petit ardua callem,  
Difficilem que additum, primum ſpectantibus offert,  
Sed requiem præbet fectis in vertice ſummo.*

For *Vertues* rugged pathe requires,  
a ftout and painfull minde:  
And daungers new are multiplied,  
to fuch as will her finde.  
But in the ende great ioy ſhe brings, &c.

Yet feeing hee goeth ſtreight to his iournies ende, ſhall arriue at the houſe of Fame, be crowned with honor, who will not vndergoe a poore labour, to gaine ſo rich a Jewell? for though the rootes of *Vertue* be bitter, yet the fruites be sweete.

Againe, if in things dangerous and full of perilles, *Dulcia non*  
a man will not fticke to hazard his life, run through fire *meruit.*

G

and

*Vertues Common-wealth.*

and water, abide hunger, colde, and willingly beare a thousand miseries, incident to long and tedious iournies, to diue into the bowelles of the earth for golde, traffique to *Orinoque*, the Indians, and farre remote places, to feede the long desire of this short life, as the Poet saith:

*Impiger extremos currit marcator ad Indos,  
Per mare pauperiem fugiens, per saxa, per igneis:*

How ought they thē to hunt after *Vertue*, the bright sonne of prosperitie, which can raise them vp, *tanquam ē puluere & luto*, out of dust and claie, to the high pitch of euerlasting honour.

Many waies  
leading to  
shame.

But as many waies crosse the Queenes high-way, so *Vertue* is wanted and thwarted, with many smoothe paths, if by exact care they be not auoyded; and though there be a spacious opposition, an *Antithesis*, yet no such difference at the first seemeth, for long pacing breedeth content, by reason the mine is nummed and brought a sleepe, with such varietie of objects, as dazle the senses, and fixe the opinion so firme in an ill course, that he findeth himselfe enexorable to turne head, and set footing in the way of *Vertue*.

Neuerthelesse, though *Vertue* is so noble, glorious, honourable, immortall, &c. (that neither my dull wit, rudenesse of speech, or this little volume is able to expresse her infinit praises: but had rather need of prompt eloquence, and cunning most excellent, and much leisure therevnto) yet Vice is painted out with such goodly colours, and so gorgeiously set out with pompe, that iumping with the naturall impediment, a man is soone lulde a sleepe in pleasures, and deluded by phantasma,  
a dreame,

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a dreame, a shadow: as it was with *Calippus*, that dreamd he was a King, and whē awooke he was a begger: or the foole of *Syracusa*, who being opprest with melancholy, thought all the ships that arriued in the hauen, were laden with his marchandize; so doth it mocke the imagination, with flattering allurements, and drawe a man by litle & litle to his own destruction. O tis an amiable diuel, a sweet sinne, a lycorous poyson, a smiling cut-throate, a weeping Crokidile: so that by this the minde is drawne from all celestially contemplation, and from that heauenly regard which the singularity of that diuine sweetnesse doth require, and by that meanes become carelesse & negligent, in the pursuit of *Vertue*, and haue no desire to be partaker of her vtilitie and profite, but are wholly circumuented and carried away by Iniustice, luxurie, pride, couetousnesse, self-loue, and such like; for this fleeting ioy, is a sweet delight; but as the Poets faine, that drinking the water *Lethæ*, breedeth forgetfulnessse: so vice and pleasure, makes the mind obtuse and carelesse of all holy vertues, whereby the whole man is transported into all licentiousnesse. And for this cause are pleasures compared to the *Syrins*, that appeare louely in sight with golden locks, chirry lippes, rosie cheeks, &c. and all that part about the water goodly, beautifull, and pleasant to beholde: but the tayle hid belowe is sharpe, crooked, venomous, that she no sooner draweth a man vnto her by a wantō countenance, but presently stings him to death; for paine & pleasure are two twins, for he no sooner letteth his minde slip to one, but the other is readie to cast him into a miserable estate. And therefore to shun pleasures, it is good to behold her behind and not before, to cōsider what trouble, torments, dishonour, and ignominie, waits vpon her, for after her

G 2

ghefts

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ghefts are surfeited with dainties, she makes the ende as  
fatall and ominous as the Centaurs feasts: a suttle *Synon*,  
that telles a pleasing tale to breede securitie, dropping  
hony from her lippes, but hath the poyson of *Aspes* vn-  
der her tongue, a standing ponde, cleare aboue but all  
filth and mudde below: and therefore the wise schoole-  
maister, warneth his scholler to shunne pleasures, for  
*ad De-* feare of smart; sowre things follow sweete, and ioy hea-  
uinesse. *Voluptus esca malorum*, saith he, Pleasure is the  
bait of euil: and *hor. ad lollium*.

*Sperne voluptatis nocet empti dolore voluptas.*

*With wife-* Yet many repute themselues wise and excellently  
*e.* seen, though they are nothing daunted at such a hidious  
monster: and so are wise only in opinion, and with this  
fottish cogitation enterprise matters infamous, yea of-  
tentimes to the vtter ruine & ouerthrow of themselues,  
and by this meanes run headlong into all manner vice,  
not suspecting the möster-like danger ouer their heads.

He that followes pleasure, is as the spider that labou-  
reth all day to intangle a flie, or like a wanton boy that  
blowes vp feathers into the aire, and spends the time in  
running vp and downe after them; for what is pleasure  
but a puffe? and what is all painfull and ponderous la-  
bour but a copweb if we shoote not at this marke, to  
cast anchor in the harbor of *Vertue*? for if we couet to be  
honoured, otherwise then by *Vertue*, we climbe a rot-  
ten ladder sure to fall; for vaine-glory is a blaze which  
soone vaniseth, glistering for a while in some outward  
pompe, in the darknesse of this world, carrying with  
it some shewe of Gentry, when tis but the scumme  
of

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of Vice, Pride, and swelling Ambition: for what gaine is it for a man to win the whole world, and loose his owne soule? to daunce in pleasure for a while, and liue in woe for euer? What great matter was in *Darius* and *Alexander*, *Tamberlaine* and *Baiazeth*, *Cæsar* and *Pompey*, that strove for the monarchiall gouernment, and to be sole Potentates of the world? but that the after times might sing with *Melib.*

*Hæc memini & victum, frustra contendere Thyrsin. Eclog. 7.*  
*Ex illo Coridon, Coridon est tempore nobis.*

What was their happines, but vnquiet & perturbations? and neuer attained to that theyr ambition fought after, but snatching at vncertaintie, like *Esops* dog, lost that they were sure of before: so that all this worldly strife was but to satisfie the hungry desire of a fewe dayes, to purchase such honour as sinkes into obliuion, leauing no happie memorie behinde of any notable vertue.

But the onely warre-fare is striuing for *Vertue*, by The best resisting the passions of the minde: this is both a valiant warre-fare. and an honourable expedition, a true Martialist he is indeed, that by strong hand labours to suppress his rebellious lusts, and is ambitious of nothing but onely *Vertue*, as *Themistocles*, that said, the monuments, Trophies, glory, and great fame of *Miltiades*, would not suffer him to take his rest, for that exceeding desire he had to imitate him in *Vertue*, that so he might rise vp to like honour. Former presidents are spurres to quicken the Plutarch. mind, to embrace that *Vertue* portraied out by our aunts, and a meanes to make vs vigilant and watchfull,

G 3

least

*Vertues Common-wealth.*

least by sloath we become blinde, ignorant, and grope in the darke with *Polephemus*: and this is most euident, that so long as we liue in pleasure, the minde is neuer illuminated with diuine moysture: for while the time is spent in voluptuoufnesse, a blast of vanitie, a bubble of water, the excellent faculties of the soule are depressed and weyed downe with base & seruile designements.

A diometrical  
opposition be-  
twixt Vice and  
Vertue.

But hauing thus rudely run ouer the profitable studie of *Vertue*, in this homely manner, as the dulnesse of my wit, and shortnesse of time would suffer, it now remaineth to blaze out her enemy Vice, & more liuely to paint out those capitall euils which oppose themselues against honestie. And in this the method of the auint Philosophers is to be obserued, who were not content to explain the morall vertues, with a bare and simple demonstration, but also set to euery one her contrary and repugnant vice, that by due considering both, we might embrace the good and shun the euill; and that by the glory of one, the other might be more vgly and loathsome: for when *Vertue* is visibly painted out, inuironed with Vice, we haue her in greater admiratiō, and her excellencies in higher regard, & therefore Fortitude hath audacitie on the one side, & timiditie on the other side, science, ignorance, & sinister perswasion, and so euery one, the more & the lesse, whereby we see not onely the Image and reflexion, but the very abstract and essence of them both, & although one would think that Temperance, a heauenly Vertue, were inough to moue the sobrietie, yet if the many enormities that come of the contrary be omitted, a man is hardly dissuaded. Therefore *Diogenes* being demaunded how one should keepe himself sober, by beholding (quoth he) the beastlineesse

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lineffe of drunkards ; for it is manifest, that when a crabbed visage and a mishapen body, shall stand by an amiable & louely personage, the deformitie of the one doth much illustrate and beautifie the other. *Venus* was euer fairest when she stood by *Vulcā* : so that viewing this *Antithesis*, honour and shame, perfect blisse & neuer dying sorrow, & looking to the finall endes, & the reward that they both yeeld at last, we may be stirred vp with an ardent zeale, to destroy Vice, & maister that comberfome seruant passion.

Now the chiefe motiue herevnto, is diligent education & training vp youth in discipline, whereby a vniuersall good is attained ; for this is the maine pillar that holdeth vp & vnderprops the gouernment, without which no Commō-wealth could stand & peaceably continue. And therefore it is in the power of parents, to make or marre the world ; for if children be not well nurtured, how shall they bequeath that to posteritie which they neuer deriued frō their auncestors ? or if superiours and magistrates, giue not good example in their places, how should they induce other to pietie ? for as *Atlas* is faigned to support the heauens with his shoulders, so must the world be held vp by discipline, & those vices cut off with the sword of reformation, that fight against honesty ; for her valour and courage will soone weaken by impunitie and euill example ; but as the cutting off the head of a serpēt killeth the body, so the immoderate passions of y<sup>e</sup> mind rooted out in the beginning, the whole body of this hídious mōster voluptuoufnes is destroyed, and the tranquility of the mind possest with greater ioy ; for being once taught to loath Vice, & traded in wel doing, from the cradle, is thereby so well qualified, as it doth

Good education is the happineffe of a kingdome.



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doth not easily chaunge any good course it vndertakes, but vpon well grounded reasons. For hauing some knowledge of it[s] owne inward good, findeth nothing without of so equall rate, for which it should alter and turne, but being firmly settled in an honest course, keepeth a sweete concord betweene the intellectuall and the morrall, and yeeldeth it selfe sutable, to the vertuous disposition of the minde; the excellencies whereof, is manifested with such rare demonstrations, that it neuer subiecteth it selfe to base inconstancie and feeble hazards, expelling Vice, as an enemy to all good endeavour.

Hypocrites  
and deceiuers  
creepe vnder  
Vertue.

To proceed, *Vertue* cannot bee gotten without imployment of the minde and body in commendable arts. Securitie and ease draweth to Vice: if a man then will build vpon a perfect assurance, and make his estate durable, hee must bend his whole endeouours to honest labour, & not onely do well, but continue therein to the end. But if a man suppose to be richly vertuous for one good deed; as in paying duties, impositions, tallages to the poore Church, or Commō-wealth; if taxed according to his abilitie, and forcibly exacted from him, it is but the superficies and blaze of *Vertue*: for *Intentio animi non actus perfecit actum*: the willingness doth approue the act: or if a man do a good deed by accident and haphazard, to blinde the opinion, and by a counterfeit shewe seeke to insinuate into a good report, when otherwise the whole scope of his life be vitious and euill, what lawde can hee iustly merite? but where intirely the minde is bent therevnto, and inflamed with her pulchritude, so that he persist and holde out therein. As for example, as he is not to be termed a

Taylor

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Taylor, that onely mendeth his garment, or he a shoemaker that onely patcheth his shooe, vnlesse he make it his whole art, and expose himselfe therevnto, as to his trade and occupation: so in like manner, he that stumblcth vpon one good action by chaunce, is not by and by to be deemed a perfect man; but he onely that doth well, and persisteth in so doing, and as his trade, bee wholly occupied therein. For as the minde of the husbandman is euer vpon cattell, tillage, and such things as belong to his calling, Saylor vpon their ships, & fouldiers on the warres, and schollers on learning, so must the whole disposition and carriage be occupied in *Vertue*, as on the day-starre that guideth to the hauen of rest.

It is not therefore one or two good deeds, or such things as are done by chaunce-medley, or peraduenture without a fetled minde, that *Vertue* honoreth, for euery man goeth so far in common honestie: but when the integritie of the heart is stirred vp by deuotion to streame out a continuall store of good workes, with a mind willingly disposed therevnto.

Neuerthelesse, if our eye-sight and vnderstanding could pierce inward, or that we had the eyes of *Linx*, to penetrate the secrets of the minde, we might see many rauening wolues, couered with a sheepes skinne, and the nature of a cruell and sauage Tyger lurking in some, that outwardly carrie a semblance of *Vertue*, a ciuill course, & an hypocrite clad with the mantle of honestie: for shee carrieth a generall good liking of all men, and (as *Plato* faith) if she could be visibly painted out to the eye, euery one would bee wonderfully rauished with her perfections, and therefore the euill

H

seeke

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Hypocrisie is  
double Impie-  
tie.

*Hor.*

seeke to hide their vices vnder her shadow, and drawe the curtaine of pollicie in the portraiture of pietie: for stand he neuer so obstinate in a desperate state, and bee really possesst with wickednesse, yet in no case will hee willingly seeme to be that in shewe which hee is indeed, But labour to hide it what he may, and couer the shame of euill with a simple shadow, if it be but with figge-leaues, and deaurate and guild ouer his spottes and sores with the tincture, and dye of holynesse. For the puritie of *Vertue* makes men detest their owne euill, and though Vice breake out, and be neuer so pregnant, yet will they cunningly blinde the opinion, and flye to her for succour: and albeit theyr eyes bee dazeled with the splendour of *Vertue*, and cannot choose but admire her beautie, yet haue they no power to follow her, but pine away, and giue her no entertainment, which the Poet well noteth, *Virtus laudatur & alget.*

*Vertue* (saith hee) is praised of many, but she may starue for colde before they will take her in, and warme her by their fire.

These are right counterfeites, that haue nothing but a clowde or skinne of *Vertue*, which as a slender painting is washt off with euery dash, a glose, an Image, that they keepe so long as they haue pleasure or profit thereby: they may well be compared to vaine-glorious women, who because they want beautie, colour their faces with painting, to get that by art, that nature hath denied them.

Yea there be some that seeme the very Images of sanctitie, lowely, courteous, modest, humble, their eyes  
fixed

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fixed on their graues, their haire shorter then their eye-browes, as though they were myrroures of religion and pietie, and by robbing *Vertue* of her best apparell, decke themselues with the habite of honestie, and yet haue nothing within but artificiall knauerie, fraud, deceit, and hypocricie: for if outwardly stretcht to shewe theyr inward good, they then appeare as they are, and lay themselues open to theyr owne shame: the touch-stone of triall can soone distinguish them a-right; ô how such smoothe fronted hypocrites can dally with the time, and cut out their manners to the best fashions, onely to please those who measure others good by their owne integritie, and as long as the Sun shines, goe by the shadowe of others, but their light failing, soone leaue their earnest following, and is so hotly bent in his colde zeale, that he is neuer without a boulte in his mouth to shoote through his simple neighbour.

Deceitful double dealers.

But because I will not be too Cinicall, to anatomize particular imperfections, I will bee sparing: I could neuerthelesse paint out some, that as long as gaine hung on their profession, were not slacke to ouertake the best men: but the world flyding, their meanes failing, and the gaine they reaped by such their profession decaying, theyr hotte loue to pietie melts away like snowe before the Sunne, and as dogs, turne back to their owne vomit. So that heere is the depth of policie, in sifting the carryage to the humour of good men, that tracing the path of counterfeit holynesse, might gaine both fauour and aduancement. For as I said before, if Vice should come in her own shape, fewe or none would giue her entertainment, and though

There be too many such cold Christiā.

H 2

inwardly

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inwardly imbraced of some, yet outwardly detested of all.

These are like blades that haue painted sheathes, but canker-fret and rustie within. And as the Cameleon hath all colours faue white, so haue they all parts saue honestie.

The fish *Polipus* (as some write) hath this propertie, that it can turne it selfe into the likenesse of a stone, or seeme to be that which is next it, and so vnder colour of not seeming as it is, doeth rauē vpon other fishes. So in like manner do colde Christians prey vpon the simplicitie of honest mindes, and fit themselues to all companies. If among good and vertuous men, then is he like them, setting himselfe in his best properties, and seeme to haue that which euery honest man ought to haue, and so by that means hide great vices vnder a thin colour of *Vertue*, that by so fitting his habit to the time and place, is for the humour of euery person, and thus by craftie and disguised dissimulation, live in outward happinesse, by praying vpon the good opinion of other men.

But as *Socrates* said to an humble hypocrite, his pride might be seene through the rents of his cloake: so this false and double dealing cannot so long be hid, but it will breake out at one rent or other, and detect his pilferie, according to the chaunge of times.

And albeit the puritie of truth is not hereby any whit impeached, being euer one and the same: yet by this we may see the nakednes of old *Adam*, that wil at no hand appeare as he is.

But this idle shewe and false appearance, ô how dangerous it is to the truth! being possessed with nought but  
treacherie

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treacherie and cofonage, a capitall plague, it is for the wicked to make shewe of goodnesse, and may fitly be sorted to the Apothicaries painted boxes, that haue nothing within but poyson, or some deadly compound: for which the Pharises were sharply reprehended by our Sauour in the Gospell, and as the Lorde complaineth by the Prophet, *They honour me with their lippes: but their hearts are farre from me.* And therefore he is no good man that can reason of *Vertue* in words, but hee that hath a true possession in deed, whereby the conscience is lead to deale iustly, in a continued course of well doing: for it is no paine to giue milkie words, sweete tearmes, and make a vaine florish of honestie, to choake the hard opinion, which otherwise might iustly be imputed: for this is but vaine-glory, which is euer gaping with open mouth for popular applause, for doing some thing that hath a shew of *Vertue*, to get praise of the rude multitude.

Vertue is not  
in vaine words  
but in con-  
scionable  
workes.

And though by prosperitie a man be dignified with glorious titles, yet if it spring not from *Vertues* roote, it is but a bastard plant, a rotten carkasse with a painted skin. And howsoever they mocke the world for a while with the badge of honestie, yet the all-seeing eye of heauen, to whom darknesse is light, perspicuously obserueth all their deeds, and will bring them forth euen as they are naked and vncouered: But as such fallacies, and dillusions, are incident to a base and seruile condition: so are they euermore abhorred of an honest man.

God fear-  
cheth into  
the heart.

Neuerthelesse many there be that binde themselues apprentice to vniust collusion and fraudulent dealing in so much that lying and falshood is become an occupation, faire and smoothe words carry away all their

Lying is be-  
come an oc-  
cupation a-  
mongst ma-  
ny men.

H 3

gaines

gaines, increased by oppression, and by deluding the simple, make bad wares vendible, and that which is corrupt, vnholosome & naught, (with many protestations) vtter for good and excellent, and that at vnreasonable rate too. It is lawfull for euery man to maintaine his charge, and by his calling in which he is set, which to omit is worser then an Infidell: but with this caution, euermore profit, must goe with honestie, and not immeasurably carried with greedy affectiō, to multiply gain by vniust means; that that is cōscionably gottē is profitable; and nothing profitable, that is dishonest: but to pull away either by vsurie, extortion, briberie, or fraudulent dealing, is repugnant to honestie: or to encrease a commoditie by an other mans discommoditie, ryueth asunder the common fellowship of mankind. *Tully* handling this argument in his offices to his sonne *Markus*, faith; If two runne in a race, each one ought to strue so much as he can to win the prize: but in no case he must not trip his fellow, keep him back with his hand, or cast blocks to stumble on, for that is not equal: so in like sort (faith he) while we run a race in this world, it is good to get that may serue the turn, in an equall & iust course: but it is neither right, nor honest, to racke, extort, and purloyne from other, and by setting the conscience on the tainter-hookes, to rise vp by his fall.

*Lib. 3.*

It was ordained by the Athenian Lawe, that the seller, should laie open the faultes of the ware to the buyer, and seeing he selleth, to sell with the best aduantage to him that buyeth, with this or the like promulgation.

*Lib. 3 offic.*

*Aduexi, exposui, vendo meum non pluris quam ceteri: fortassi etiam minoris, cum maior est copia, cui fit iniuria?*

Here

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Here is my ware, I offer it to sell, I sell mine for no more then other men, perhappes also for lesse, seeing I haue more store, to whom is the wrong done? but hee that should obserue this in our dayes, would either be thought a mad man or a foole; so farre is this griping couetousnesse rooted in the harts of many, that they make no conscience to get gaine; *Fas aut nephas*, by hooke or crook so they may come by it: in so much that this gree-die desire hath eaten vp all remorse of conscience, that labor all day with deceit, and rise vp early to wealth, by the spoyle & vndoing of other. O how pleasant & sweet is the fauour of gaine to the carnall man, be it neuer so iniuriously gotten! *Vespasian* the Emperour, delighted so in powling and pilling his subiects, that nothing was exempted from his tallage: not so much as the very vrin made in euery house, but he had tribute for a certaine quantitie, for which being maligned and ill spoken of, his sonne disswaded him from it, as a thing base & dishonourable: but putting some of the pissing mony in a perfumed napkin, held it to his sonnes nose asking him how it smelt; meaning thereby, that though it was had of a filthy excrement, yet the money fauoured well enough; *Suaui odor lucri ex qualibet*, and that gaine is sweete of whatfoeuer it commeth.

Vnlawfull  
gaine is sweet  
to a stinking  
minde.

All lying, in making bargaines is vtterly forbidden, false waits & measures abhominable, and wealth gotten this way clogs the foule: for it is neuer profitable to do euil, because it is euermore hatefull: and because it is alwayes honest to deale iustly, tis euermore profitable. No man by the ignorance of an other, ought to increase his owne gaine: and no greater iniurie can be vsed amongst godly Christians, then falsely to mocke the  
vnder



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vnderstanding. Nothing couetously, vniustly, wrongfully, or waueringly, is fit to be done.

He that is therefore set vp in a trade, and hath to deale with men in bargaining, must be warie least he be carried into vnconscionable getting, and be content with a reasonable gaine without exaction, for the ignorance of the buyer, cannot excuse the deceit of the seller.

Neuerthelesse, many shop-keepers, keep small conscience in vttering their ware, their shops, shops of deceit, for now almost all men crye out, that there is nothing but cofonage in buying and selling, and not without cause: for let a simple man come to buy a peece of cloath, or what other thing he needeth in some of their shops (I will not say all, for no doubt some deale honestly) if hee be ignorant and vnskilfull in that hee buyeth, is sure to pay double the value, or at leastwise much more than it is worth: and yet wil they sweare and protest, and heape vp a many oathes, that were it not to him he could not have it so, and that it is farre better then the mony he paieth; the buyer thus deceiued, yet thinks himselfe greatly friended: but if he bookes that he sells, and that the buyer comes vpon trust, then shall he pay well for Inke and paper, that in the ende he must buye his commoditie twise. Yea, craft is crept into the bosome of some, with such Foxe-like subtiltie, that they laie open their ware as nettes, to catch young Gentlemen, who hauing good friends and assured possibilitie shall haue what he will vpon trust: prouided his lands be bound for paiment; and so long feede his humour with coyne and commodities, that they creep at last into his whole possessions.

A man must not onely vse a lawfull trade, but also  
vse

Many liue  
vpon the sim-  
plicitie of the  
poore.

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vse it lawfully, without deceit ; and though it be neuer so base, yet if followed with diligence, will maintaine his estate honestly, so be it that he alwaies keepe within the essenciall properties thereof: yet there be some that haue such wandring wittes and shittle heads, that neuer rest till they haue assaiied all meanes, leaue the limits of their calling, and runne into by courses, and either fall into a loytering life, or attempt that wherein they haue no skill, whereby their follies many times are made manifest to the world ; for none can iudge of an Art, but he that is an Artizan, hereby hindring his neighbour, who hath fitted himselfe to it by experience, deluding the common-wealth, and offending the lawe. *Appelles* rule is quite forgot ; *Ne futor, ultra crepidam*. The shomaker must not goe beyond his latchet, the plowman meddle in matters of Art, nor schollers teach *Coridon* to holde the plough, but euery man to keepe within the compasse of his owne skill, and not like wild coultes to breake into other mens pastures : But many busie fellows that haue short armes, yet will claspe many things, supposing that to enterprise is sufficient to execute, and that to beginne is onely inough, though they neuer make an end, and thrust into many trades, and heape one thing vpon an other, in so much that it often falleth out, that being *Solicitus circa multa*, busied in many things, proue vnfit for any thing : let the *unum* then be preferred that tyeth a man in compasse of good abilitie. For as a swift currant running in one kill, is very forcible, but if deuided into small angles is lesse powerfull : so in like case so long as a man holdeth out in that hee was brought vp in, it is effectually, but if hee once straggle and scatter into other Arts, doth vtterly weaken

The painter spake this so long since, that it is now forgotten.

One thing is necessarie.

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ken and disable himselfe, and is vnfit for any notable enterprife, and by leauing his peculiar trade, is possessed with such a greedie discontent, as hee repineth at the prosperitie of his neighbour, which is the fruite of enuy.

So said old  
Father Lati-  
mer.

Others there be so luskish and idle, that though they haue both meanes, strength and abilitie, yet will follow none at all, but be better content with hunger and ease, then labour and profite, or else by vnlawfull shifts come to a shamefull ende: but as the gripplenesse of the one is to be auoyded, so the securitie of the other is to be hated. It is meete that euery man follow his owne vocation, and being ordained for one thing, not to fall into an other: If fit for one, to holde that, and seeke no other: if apt for pollicie, to leaue the Ministrie: if fit for the plough, to leaue the Pulpit, and vse that for which hee is most pregnant: for one of these require a whole man, and not the least part of a man.

Three things  
intended in  
pollicie.

Three things vphold a Monarchie in peace & tranquillitie, *Scil: tu supplex, ora, tu protege, tuque labora*, Pray thou, defend thou, and labor thou: these 3. imploy the happinesse of euery state; the first the Ecclesiasticall discipline: the second, the politique state: and the third, the state subiugate: so that by these, & in these, a peaceable gouernment is maintained: and these are the employments of the particulars members of a politique bodie, within the limits of which, euery one must keepe and containe himselfe.

But if any man fall into extrauagant courses, hee flippeth into those euils that flowe from the complexion of nature. Wee see howe many are rapt vp with greedie

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greedie desire of getting, and neuer satisfied with that they haue, or can come too, eyther by violent extortiō, brabling suites, and vniust vexations, that they had rather spend ten pound in lawe to feed the malice of the mind abroad, then by loosing ten pence, to haue it quietly ended at home.

I and now a dayes some are so madde & brain-sicke, that they fall together by the eares for the value of a strawe, and make hard shift though they be neuer so poore, but they will be Termers, and trot to Westminster three or foure times a yeare, though their wiues and children begge in the meane while: and what get they in the end after their long suites, saue a flap with a Foxe-taile (as the saying is) and come home by Need-ham crosse, and fooles acre, then crye they out, might ouercomes right, would I had knowne thus much before, a vengeance take the lawiers, I am vndone: they weepe, the lawiers laugh, and the diuels sings. The common-wealth is a den of controuerfies, a man cannot brooke a pettie wrong, but by & by he runs to some make-bate some petty fogger, who no doubt is forward enough to put fier to towe, and the bellows to blow the coales of contentions: filling the head with quirkes & quiddits, who being hote before, is now of a light fier, till he be in law, the world shall not disswade him. Lawiers swarme as thick in England, as frogs in *Egipt*; they norish strifes, beate downe charitie, and purchase to themselues great inheritance by the discords of brabbling clients.

If it were not for some honourable well quallified, and conscionable Lawiers, the generation of *Fogge*, would eate out the bowelles of the common-wealth.

Againe, some for a priuate gaine, will murmur at a common good, and rather with a dearth to benefite some fewe, then a plentie, that may bring profit all: if they haue store of corne, they had rather keepe it

I. 2.

still

*Vertues Common-wealth.*

still in their barnes, till it be mustie and naught, or suffer vermine to spoile it, in hope of an excessiue price, then by bringing it out in due time, to haue a reasonable gaine; and this is a true experiment, that such moathes are so auaricious and couetous, that they had rather keepe their graine till it be corrupt and soistie at home, or send it to our enemies abroad, to starue and weaken our owne state, then to relieue their bretheren with the crop of their encrease. Certainly though they would seeme Christians, and men of good spirits, yet are they not equall, no nor any whit comparable to the Hea-then, sith they thought nothing too deare for their countrey, neither life, goods, nor anything else, and these thinke all too much, be it neuer so little. And to what end serueth this greedie desire of gaine, but to make logger-head the sonne, march before the cormo-rant his father in some worldly pompe, and to couer his fine daughter *Sib*, with Copweb-lawne to catch butterflyes: this is not the high-way to honour.

Euery misers  
son must be a  
gentleman.

We see that plaine *Corydon*, that hath no more wit then to knowe the price of Sattin and Veluet, and toies to make him soole-fine, cannot be content to hold the plough, and be one of those *Aratores optimos ciues Reip*: good common-wealths men, keepe hospitalitie, and spend his reuenewes moderately, and doo good in the place where he dwells: but being crept vp to wealth by the death of his miserable olde father, must instantly be dubb a gentleman of the first nead, and purchase armes, though it be at a deare rate, and bee a smoakie gallant in youth, though he beg his bread in age, and lash out that riotously, that his father got miserly; and as one well faith, tedding that with a forke in one yeare, that was not

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not gathered together with a rake in twentie: And this iumpeth with that which is affirmed before, that the goods of a wretched miser holdeth not long together, but as it hath bene badly gotten, so tis as leaudly spent. He is now of no esteeme vnlesse hee be cut of the fashion, and can swagger and braue it out, sweare himselfe into smoake with pure refined oathes, and fustion protestations, take Tabacco with a whiffe. and be odly humorous. And in no case it must not be forgotten he is a Gentleman, and therefore to shun the stab, you must prouide a sacke-full of worshipfull titles to coole his bloud, when (God wot) his grandfather would haue bene glad of a crust of browne bread: but what should he be toucht with base birth or bad life? is he not now a Gentleman, and hath wherewithall to hold it vp? but such generositie is like a copper Ring new guilt ouer, that wareth off with the least persecution.

Now these cannot truly say that the honour of their house did first rise in them, or that true gentilitie is deriued out of their loines to succession, because they are neither possesse with any notable Vertue, nor created noble by accident, but haue onely a little pelfe, which with swallow-wings, is flying away as fast as their riotous course can lay it on.

Yet will their insolence arrogate to themselves honour, as though it stood onely in riches and worldly glory, and many vaine titles will they plucke by violence from the rude world: for simple ignorance giueth humble reuerence to wealth and a gay coate: but though by the curtesie of wise men, and simplicitie of fooles, they haue many faire titles, yet let them not thinke they are any whit the more honourable, vnlesse

*Fortuna fa-  
uet fatuos.*

*Vertues Common-wealth.*

they haue the temperance of the minde & body before remembred.

Counterfeit  
gentilitie

We haue here in common vse to buy and sell, diuers peeces of siluer and gold, which passeth from man to man as good payment, so long as the mettall be currant, and the Princes stampe vpon it: but if we finde a peece counterfeit, and the true stampe set vpon base mettall, we presently naile it to a post, and with the coiner hanged, so that all the estimation is in the mettall, and not in the print: so in like manner, though a man be neuer so rich, & neuer so highly aduanced, yet if *Vertue* hath not framed him fit for those places, wise, affable, temperate, but foolish, malicious, and vainglorious, he is no otherwise, but as the print of honour set vpon base bullion, and so commits horrible treason against the maiestie of *Vertue*.

There bee some that hunt after honour, and some that be hunted after by honour: touching the first, they are such as by bribes or double diligence creepe into a place or office of preferment, and neuer rest night nor day, till by money & friendship they haue got it a hungry eye to spy out, and an impudent face to thrust in, and beeing warmly seated, strout vp and downe with swelling termes, as if they had risen by some degree of *Vertue*. The other sort are sought after by honour, and they bee such that *Vertue* frameth fit for that purpose, that first growe excellent in some high desert; for these beg no place, nor soist into office, but if it come, they vnwillingly hold it, and be no whit the more puffed vp in opinion, but iustly exercise the same, not so much for theyr owne priuate gaine, as for the generall good.

Liberalitie

*Vertues Common-wealth.*

Liberalitie is a mediocritie in giuing benefites, the bloud and strength of sciences, a *Vertue* diuine; and to speake briefly of her properties, first and chiefly a liberall man is ready to reward honest[ly] his friends alliance, and such [as] are neare him, to succour orphanes, widowes, bestowe poore maidens in marriage, and raise vp foundations, and mend decayed structures, for the good of posteritie, & is still occupied in such memorable works: and he is onely a franke man, that distributeth his substance measurably, and where it is fit, and must consider to whom he should giue, that is, to the needie; how much? according to his owne abilitie, and the others necessitie: and when? in season and in due time, for liberalitie resteth not onely in the quantitie of the thing giuen, but in the naturall disposition of the giuer. And this is one of the chiefe species of Iustice, to follow the worthines of the person in considering his good parts: for if gifts followe not *Vertue*, it is a great disparagement to her followers: nothing is liberall but that which is iust, which is the ground of all; for Iustice is euery *Vertue*: if her shoulders be bowed downe with want, to be raised vp againe with gifts: for there is no *Vertue*, but too much miserie destroyeth: in so much that if a man be as prudent as *Cato*, as iust as *Manlyus*, as magnanimious as *Scipio*, and as temperate as *Curius*, yet neuerthelesse, if these vertues bee not eftsoones cherished by beneuolence, they will soone faint, growe feeble, and be daunted. *Tolle gloriæ cupiditatem, & omne studium virtutis extingues*, faith one. Take away the desire of glorie, and all studie of *Vertue* is vtterly extinct: for true it is, that no man eyther for his priuate good, or common profit, will apply the minde to any

Liberalitie is the artires, vaines, and finewes of learning, and the worlds Paragon.

A liberall man is a generall good man.

*Ofor. lib. 1.*



*Vertues Common-wealth.*

*Honos alit  
artez.*

any Vertue, vnlesse he be held vp and comforted in aduerfitie, or rauished with an immortall hope, because the faculties of the minde are wholly studious to holde vp his poore dying life. Againe, who would bend himselfe to Art, Science, Facultie, or any kinde of learning, if there were not some glory? for what moueth the Lawier to beate his wits on *Littletons* Maximes? or to be so earnest to finde out the differences of causes, to bring them to a head, but glory? the Diuine to studie the mysteries of Gods wonders? or the Phisition to diue into the secrets of nature, if they aymed not at preferment! To conclude, honour nourisheth Art, and for the regard of dignitie, do learned men striue to exceede in facultie; so that aduancement is the mother of *Vertues Common-wealth*; yet neuerthelesse is it not so tyed within the limits of a circle, to keepe there and goe no further, I meane in respecting simply the vertues of the *Donee*, as to reward *Vertue*, and nothing but *Vertue*; for the vicious being in want, must bee likewise cherished, though not for his owne sake (hauing nothing in him of worth, yet because he is a Christian brother) & therefore the Apostles willeth vs to do good to all, but especially to the vertuous.

*Entisignatiōs  
of Vertue to  
be cherished.*

So that a franke minde doth as well march before and leade the way to *Vertue*, as nourish her in whom she is first set. The substance of a rich man is not so to be shut vp that liberalitie cannot open it, nor so vnlocked to lye abroad for euery body, but a measure to be kept, which must bee referred to abilitie: for as it is not the part of a liberall man to be too pinching and niggardly, as to with-hold from good dutie, so is he prodigall that spendeth his faculties vpon flagitious and vile persons,  
or

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or vpon bad and leaud courfes, but onely where there is a figne of *Vertue* prefent, or an introduction to a future honeftie: for the imployment of money is not honeft, vnleffe it be to fome good end; neither is he a wife man that is fo foole-large in diftributing his goods, to wafte his patrimonie, efpecially vpon fuch vaine things whereof a fhort mèmorie or none at all doth remaine, neceffitie not prouoking, nor fhewe of honeftie inducing: fuch vnaduaned mifpence bringeth nought but ignominie and fhame: for what credit is it for a man to lafh out his mony in feafts, playes, huntings, hawkings, and fuch vaine fports that foone vanifh? It is the greateft folly that may bee, that the thing that a man doth which is honeft, to endeuour it may no longer be done: for as a wife man omitteth not to do good at all times, fo hee vfeth the matter with fuch moderation, that he keepeth a ftore by him to helpe with when occafion is offered.

How infamous among writers is *Comodus*, *Nero*, *Caligula*, *Heliogabalus*, and other like monfters, which exhausted and deuoured infinite treafures in banquets, brothel-houfes, and fuch abominations: was this liberalitie? fhall they not fuffer reproach to the worlds end? and fhall not all prodigall fpend-thrifts, that waftfully confume their wealth, be partakers of the like fhame? Surely yes, when they are not transferred with the rule of meafure, to doo that which they may continue to do, and fith they haue meanes to do good, to raife vp a happie memorie by dedicating theyr beneuolence to pofteritie: and this was the caufe our auntients fet forth the picture of a Gentleman with his hands open, to fignifie that liberalitie was the honour of a Gentleman,

*Prodigalitie is  
a raging fire.*

K

and

*Vertues Common-wealth.*

and that to giue was alwayes heroicall.

Now what aduantage then hath a rich man, that by rewards may purchase immortalitie, and outstrip the furie of Vice with good workes? if so be hee abandon vaine glory, and do that he doeth with sinceritie.

From a good man, gifts passe with a free donation, not looking backe for requitall, nor blowing the trump when he giueth almes: yet can wee not say, but gratitude as a hand-maide, is euer attendant; for though a poore man cannot acquite againe in measure, yet is he forced, will hee, nill hee to confesse a debt beyond measure; for a good mind doth alwayes remunerate a good turne.

*Ennius.*

*Benefacta male locata, malefacta arbitro.*

Good deeds misplaced, become euill deeds.

So that it is a great decay of *Vertue*, when the merits of the vertuous are carelesly ouer-passed, for when men are ledde by passion, not by reason, many worthy spirits run out their liues vnprofitably, consume their daies in condolement, and repent the time spent in science, when they might haue gotten some adulterous trade. Now I say when *Vertue* doth knocke at the doore of liberalitie, and can haue no entrance, no maruell though she be frozen with colde, & goe a begging from doore to doore: but the iniquitie of the time hatcheth many euils in aduancing where *Vertue* doth not merit, in raising vp such as are voyd of all good parts. Now whē notable employments are vnworthily bestowed, and giuen by corruptiō, the power of *Vertue* must needs be weakened and growe colde, and be feeble as the Orator saith;  
*Male*

*Vertues Common-wealth.*

*Mall enim se res habet, cum quod virtute effici debet, id Offic. lib. 2.*  
*tentatur pecunia.* The matter (saith he) cannot goe well,

when the same that should be wrought by *Vertue*, is accomplished by money: this ouerturneth all, for no man will willingly embrace her, if shee bring no aduancement: so that in this there lyeth a two-folde mischiefe, one the discouraging of learning, the other in the corruption; for he that buyeth an office must needs sell it againe, and by extortion wring the conscience with iniustice: and therefore *Cato* would that no olde officer should be remoued till he dye, or for some notable crime. For (saith hee) new officers are as hungrie flyes, that neuer leaue sucking till their bellies be full, whereas the old ones being full before, sucke more faintly, so that the oftner they are chaunged, the more do they gnawe and sting the Common-wealth: and get what is more common then buying and selling of offices? for there is almost now a daies, no office, but is bought, sold, & offered to him that wil giue most, as a bankerout selles his goods: for if he can but nickhornnize his name in some

ordinary *fac simile*, he may step vp to dignitie: *Nā genus Hor. ad*  
*& formā Regina pecunia donat*, though he want all good *nun.*  
properties & intelligible parts. If a hungry flye, a smatterer, either for enuy of the partie that is already posselt of

some office; or to satisfie his desire of priuate gaine, (for  
by this it shalbe best knowne) do seeke vniustly to aspire  
by crowding and wresting the other out, & therein labour, *Omnibus neruis*, by direct and indirect means, it may wel be thought he hath opened the gate of his cōscience, to corrupt & false dealing. And therefore if a mā be not lawfully called, it is a point of wisdom to stay & haue an vnworthy opiniō of himselfe, & be pacified with his

Officers  
fought for  
with greedinessse.

Hungry flyes  
bloud-suckers

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Pride as brief  
in England,  
as euer it was  
in Sodome.

trim as a gentlewoman, and euery one studious to deck themselves in brauerie, when their manners are out of all good order: like the Musition that is very carefull to set his strings in tune, and let his manners be still out of order, the minde is set vpon fashions, fangles, & gaw-ish cloathes, now one, and then an other, neuer content long with modest and sober attire, it is too meane, too base, too beggerly: for now he or she that can put themselves into a monstrous fashion, a singular habit, and be straungely drest vp, are in theyr owne opinion very gallant, but in the iudgement of wise men they are but a blowne bladder, painted ouer with many colours, stuft full of pride and enuie: the brauerie without, sheweth the arrogancie within; for as there is no fire without smoake, nor no visible griefe, but an inward festering, so in whom so euer such badges of vanitie appeares, it is a sure token there is a stinking puddle of vain glory within. Some iuggle theyr lands into gay apparell, and clap it vp in a small roome that contained a great circuite, and holde it a point of pollicie, to put their lands into two or three trunks of new cloathes, that wearing their lands on their backs, they may see that no strip or waft be done by their tenants: but when they would iuggle backward their cloaths into lands againe, alas and weladay they are so thredbare & out at th'elbows, that they will not match the former value, and so is dubd Sir *John Hadland*; a knight of pennyleffe bench. Thus to make Idolls of their carcaffes for a while, begger themselves for euer. And many such base pefants that haue witleffe wealth, or wealth without wit, are puffed vp with such presuming thoughts, as they ambitiously aime to tricke vp themselves in costly suites, and couet to match, nay to exceed men of good worth and place: but this is destined

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ned to such high mindes, that when they are crept vp to the toppe of such brauerie, they often fall to great shame, being the first steppe to the downe-fall of beggerie : but howfoeuer they incroach into vaine-glorious tytles, yet wise men measure all estates by their vertues, not by pompe and outward brauery, and despise not him whome birth, time, place, or office, maketh worthie of such costly ornaments, but holde it lawfull and commendable to fit their degrees in apparrell, answerable to their callings : but if we should enter into the intollerable abuse of Pride, wee might paint out some that are dying theyr faces with painting, to be more louely and amiable, and stretch their wits aboue *Ela* to be the originall of some new toye : but who is so foolish to count them the fairer for that ? but rather the fowler : for that face that is slubbred & starched with so many ointments & drugs, is more liker a fore & scurffe, then a naturall face : God hath giuen the face, and thou <sup>Painted faces</sup> defilest it with myre & dirt ; wouldst thou be faire, to be <sup>abominable.</sup> more amiable ? why, silence, sobrietie, chastity, are beautifull ornaments, and richer then any orient pearle, and with wise men more inestimable : but indeede if thou wouldest intice the eyes of them that behold thee, nourish lust in young men, and drawe them after thee, then this is the way : but in my opinion, it is impossible for thee to get a good & vertuous husband with whō thou maist liue quietly & wel, by smearing thy visage : for whē he seeth that thy face was but florisht ouer, he shall finde thee a deceitfull crocodile, and so loathe and hate thee more afterward, then ever he loued thee before.

Now what are these thus patcht vp by their owne workmanship, but the least part of themselves : they cannot be content to be as God made them, but as though they were

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The diuell the  
inuentor of  
starch, po-  
king stickes,  
&c.

were hudled vp in haste, and sent into the world not fully finished: and to this end serue their drugs, balmes, oyntments, paintings, *Lac virginis, & certere quid non?* to mend the least mote amisse: fye vpō these frowning Irons, poking stickes, perriwigs, embroided fore-tops, &c. which are all an euident token of that filthy kennell of mudde wherwith they are possest: for what is all this but to impeach the Creator, and disable the all omnipotent workmanship of nature? for when they haue done what they can, they paint but a muddy wall, and set a glosse vpon a counterfeit: for though they should bathe themselues in milke euery day, as *Cleopatra*, yet will they crye out with *Ouid, Iam meos vultus Ruga semilis erat.*

Cold charitie  
now a dayes.

And ouertaken with time, the visage will bee wrinckled, rugged, and hard-fauoured, and the whole body crooked, infirme, weake, and bent downeward, and force them, mauger their heads, to behold theyr graues, where vnder a clod, they and theyr gay cloutes must bee buried; the memembrance whereof should make them vaile their plumes, and turne pride to humilitie: but the abundance they wallow in, like Epicures, drowne the minde in sensualitie, choake vp the vnderstanding, and keepe it backe from the contemplation of future happinesse. And notwithstanding they are so rich and sumptuously arrayed, and carrie so much golde about theyr neckes, and so hung with costly Iewels, yet will denie to giue a halfe-penny to them that haue neede: ô stonie heart! that can suffer the poore to be in want, yea dye for hunger, and thou stult of delicates, cloathed in filkes and fine garments, and let them lye naked in the streetes: or if the extreame necessitie

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necessitie of some poore *Lazarus* moue compunctiō,  
to giue an almes, it must be done in the eie of the world,  
and set downe in capitall Letters, and commended to  
posteritie, as a worke of eternal memorie. In like maner  
if we descend lower, we shall see Pride ruffle in base Ru-  
stickes, for euery one will be in the fashion, howsoeuer  
they come by it; the seruant cannot be knowne from  
the Maister, the maide from the Mistris, nor scarce any  
mans estate distinguisht by his apparell; but euery slo-  
uently seruingman, and greasie scrape-trencher will ex-  
ceede the boundes of his calling, and creepe into ac-  
quaintance with veluet, sattin, and such costely stuffe, too  
high I wisse for their lowe estate, and laie all they can  
rap and rend on their backes, in swaggering and vaine  
apparel, to seeme a clout of lowlie gentilitie, that pro-  
uing bankerouts in youth, are faine to weare ragges  
in age. And euery Countrey-wench that hath but  
foure nobles a yeare and shiftes, must be trimly trickt  
vp like mayde Marryan in a Morrice daunce, and her  
ruffles set aboue the common size, and bee in the fa-  
shion, though she get it with shiftes; but the shifts that  
makes her laugh, sendes her often home by weeping  
crosse.

Euery base  
Tapster or  
Oastler, will  
be as fine as a  
Gentleman.

But it is vndoubtedly true, that such as are so curi-  
ous, to dight vp themselues in quaint attire, forget to  
adorne the minde with humilitie, modestie, shame-  
fastnesse, and suche feminine vertues as becommeth  
theyr sexe, and vtterly omit to decke the soule with the  
sparkeling Iemmes of sober-beseeming qualities. Con-  
sider what you are, and whereto you must: a painted  
post doth but deceiue the eye, and a painted bodie the  
soule. Is there a new fashiō come out? be thou then the

L

first



*Vertues Common-wealth.*

first to put it downe, follow not the guise of the world,  
but seeke for those virgine vertues that will make you  
liue admired, as a wife and sober matron; for the vanitie  
of apparell shewes the lightnesse of the heart, and the  
A faire whore very badge of inconstancie, whē many female serpents  
is a sweet poy- lye in waite to deceiue young wits with traines of loue,  
son, and her and set out their gay bodies to fight, as pleasing obiects  
loue like a to intrap the soule, that tender youth may make anna-  
false fire soone tomie of miserie by their owne woes.  
out.

A beautifull strumpet is an Adamant that drawes, a  
Panther that allures, and of the nature of quicke-siluer:  
for as this mettall doth mingle it selfe with gold where-  
foeuer they meete; so they respect nothing in a man  
but money, and on that set their loue, and prize wealth  
before any internall *Vertue*. For as they are a painted  
continent of flatterie, the Image of inconstancie, and  
the cabanet of euill: so the habitation of such scorpions,  
is likened to hell, *Noctes atque dies patet atri Ianua*  
*ditis*, night and day the gates stand open to receiue all  
commers, and by their sweete words and loose maners,  
drawe soules to *Gehenna*. These iette with heads aloft,  
hung with rich abilliments, costly Iewels, and braue  
attire, when fetters for their feet, and manacles for their  
hands, were more seemlier for such shamelesse Curti-  
zans.

These are as baites to take men, as hookes do fishes,  
and as *Hiena*, flattereth when she meaneth to kill, and  
the Crocodile weepe when she pretends murder: so do  
they imbrace their louer with a dagger in his bosome,  
and feede him with sweete words, wanton toyes, till  
they bring him into sooles paradize: but when the  
storms of aduersitie begin to flow, their loue doth ebbe:  
and

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and whē my yong nouise his purse is dried vp, the great shew of loue doth abate: And therefore these mermaids may be fitly compared to glorious flowers, that haue stinking smels, puft vp with pompe & lightnesse, and cōtaine nothing within but deceit and treachery: in sight louely & sauerous: but in tast most deadly & venomous.

O vaine mind! that buildst thy rest vpon sinful sport, and makest shipwracke of chastitie for gaine, as though there were no God, or at least that he were idle and did not regard the action of men: shall they not one day they knowe not how soone, be conuenced before his seat, and giue account for euery idle word? much more for pride, couetousnesse, whoredome, and such like abominable deeds: and being conuicted by their owne cōscience, wil they not be danted at the woful sentence, Goe ye curfed? &c. no doubt yes, their courage will quaille, & their pride abate: filthie sports & sweet sinnes are short and soone vade: but the guiltinesse tarrieth stil behind, and clogs the soule to eternall destruction.

Againe, by riches is corrupted the Iudgement with partiallitie; for doth not the vaine world value a man by mony, by the outside not the inside, and iudge him rich if possessest with some worldly honour? For let a poore man be neuer so honest, wise, temperate, and his minde neuer so beautifull, yet if his backe be poore, in want, need, and out of fashion, and hath neither money nor friends, he shall haue *Tom Drums* entertainment: *Si nihil attuleris, ibis Home for as*, Why money is the sinewes, the bloud, and soule of man, without which all is nothing be it neuer so excellent: for vnlesse the purse be well lynde with crownes, neither Science, cunning, Art, honestie, or any Vertue, is auailable to aduance

L 2

to

*Vertues Common-wealth.*

to dignitie (without some mechanicall indeuour) for gold maketh a way to euery thing, yea and openeth the gates of hell as the Poet faith.

*Hor. in ser-  
mon. li. 2.*

*Omnis enim res,  
Virtus, fama, decus, diuina, humandque pulchris  
Diuitijs parent: quas qui construxerit, ille  
Clarus erit, fortis, sapiens, etiam & Rex:  
Et quicquid volet, hoc veluti virtute paratum  
Sperauit magnæ laudis fore.*

So that a man hath all these properties in the vaine opiniō of the world, if so be he be rich, but if poore, notwithstanding he be stored with good vertues, yet is he not reputed as he is: hath he mony? yea: is he rich, and hath he great possessions? yea: why thē let him be honoured, and deemed vertuous, gracious, and what hee will, though in truth and veritie he be nor so nor so. Againe, is he beggerly, hath he no money nor meanes? why then let him packe and walke along, no penny, no *Pater noster*: for hee is as one dead, among the liuing; though indeede properly this peremptorie sentence ought not to be so applied; but rather to *Vertue*, and literature, without which the bodie is dead, although it liue.

*A true speech  
of a Cannibal.*

What cannot this humpish clemēt bring to passe? can it not couer a masse of ill humors? and cause the son to betray his owne Father? as a leau:l fellow said once, If my Father were a hangman, my mother a harlot, & my self no better: yet if I haue mony, I am liked wel inough, and neuer toucht with their misdeeds: so that there is  
no

*Vertues Common-wealth.*

no vice that wealth doth not smother: a rich man as proud as *Tarquine*, as cruell as *Nero*, as doggish as *Tymon*, as couetous as *Diues*, and as foolish as *Lobellinus*, yet all these vices are hid with greatnesse, and though counterfeited mettall, yet with a true stampe may currantly passe: but a poore man, in whom is great wisdome, and many good parts, *Si res augusta domi*, if coyne be wanting, he is despised, reiected, and neuer vsed in exployting waightie matters: so that a man is neuer thought wise, learned, vnlesse he be rich, and swim in the streame of wealth: and though he speake well, and to the purpose, yet is he neuer gracious, as the Poet saith, *Rara tenui facundia panno*. A poore mans speech is *Satyr. 7* feldome pleasant, and wisdome vnder a ragged coate feldome canonicall: which the Philosopher wel found, <sup>Learning</sup> when offering to presse into the presence with his simple <sup>thrust out by</sup> weedes, was shut out by a grim Cerberus, but shifting <sup>head & shoulders.</sup> his cloathes, was admitted without repulse: wherefore comming before the king, hee turned all his obeyfance vpon his owne cloathes, saying: I must honour them that honour me, for my cloutes brought that to passe which all my Philosophie could neuer accomplish. And thus is the rich beautie of the minde, measured by a beggers weede, and gay apparell preferred before a minde well qualified: so the rude opinion lookes at nothing but the outward picture, and magnifie an ignorant Asse, so he haue a gay coate, & set him on a high seate, where by silence he may seeme wise: for the wisdome of a man saith *Salomon*, is knowne by his speech. But as by knocking on a vessell, the cracke (if any be) wil soone be seene, so if toucht with an argument, his crackt vnderstanding will soone be manifest.

L 3

Great

*Vertues Common-wealth.*

Great places are posselt with men of weake iudge-  
ment, that haue no iotte of worthinesse, but wealth and  
Simple men worldly fame, and can serue for no other vse but for a  
climbe to high Nomenclator to tell the clocke, call a spade, a spade, and  
places. reckon vp the proper names of things: yet if trimly spun-  
ged vp in some formality (though he haue little wit, and  
small honestie) it is inough to raise him vp to some dig-  
nitie: but when such an one is exalted into the imparatiue  
moode, how moodie his maisterhip is, so toade-  
swolne with pride and ambitiō, that he is ready to burst  
in sunder, & so rapt vp in conceit of his high place, that  
he vtterly forgets his first creation. Oh it is a world of  
sport to heare how some such clouting beetles rowle in  
their loblogicke, and intrinsecate into the maior of the  
matter, with such hide-bound reasons, that he makes a  
pittifull learned face: one spreads his armes, cleares his  
throate, as who should say, attend, attend, for now hee  
speakes, whose conclusions are vnanswerable, but fin-  
ding the proposition too deepe for his shallow wit, sud-  
denly starts backe, and briefly huddles vp his headlesse  
matter. An other shakes his emptie head, and diues into  
the bottome of his bottomelesse braines, to finde some  
intricate and tedious circumstance, into which when  
he is entered hee cannot finde a period and full rest, so  
many Tautologies and itterations come into the way,  
that vnlesse some *Ariadne* lend a threed to pull him out  
of *Dedalus* laborinth, hee must needs be lost; or at least-  
wise when he is gotten out, is so myred with his owne  
flyme, that he becommeth a scorne to wise men, in lay-  
ing open his owne weakenesse: yet who more talkatiue,  
and readie to stop the mouthes of men able to speake,  
then such infencible tatlers? for drunken fortune hath  
this

*Vertues Common-wealth.*

this opiniō of it selfe, that looke whatfoeuer it speaketh is authentically, and droppeth frō the mouth like the Oracles of *Appollo*. There is nothing therefore so holy, so pure, so honest, so chaste, but money will corrupt, violate, and batter downe: so that these emptie bottles, apish gestures, and anticke faces, if wealthy, rich, & well monied, all grosse imperfections are ouershadowed. So that whē men are sotted in the alluremēts of this life, & dedicate their whole labours to so wicked a saint, they soone loose the vse of their goods, & become partially affected: if passion rule, & not reason, all goes to wracke; for if either prodigallitie rule the purse, whereby the mind is strongly carried into temporarie ioy, or so gripple and couetous as to doo nothing but scrape in the dunghill of this world, why these extreames doo so vrge the opinion, that they headlong run at randome into all licentious and loose liuing, in so much as they do not perceiue to what ende they are aduanced aboue other men, and made so rich among a company of beggers.

Many there be (the more is the pittie) that although God hath abundantly multiplyed his blessings vpon them, that they cannot iustly say they want any worldly thing, yet bee they so neere to holde fast that which they haue, that they doo as it were, single themselves from all common duties, and lay aside that regarde of the publique good, which theyr conscience and priuate abilitie doth instantly tye them vn-  
to; let vs note them a little, who will sooner shift and wrangle off honest duties then they? will they not brabble and sophisticate for verye small payments? and will they not wrest and winde lawes  
to

Hard-hearted  
Christians.

*Virtues Common-wealth.*

to their owne fence, if they may saue but a penny? and beare the repulse of superiour rebukes, thē to part with ought shall contradict their froward nature: is this the dutie of good subiects? do these seeke the peace of the state? doth not the Heathen man say: *Non solum nobis nati sumus*: we are not borne for our selues alone, but for our countrey also: shall Christians be worser then Pagans? Let this great dutie therefore be considered, seeing thou hast store, with-hold nothing that is due: is not hee a caytiffe that will see his mother dye for hunger, and he hath bread to relieue her if he would? why the Common-wealth is thy mother, euery poore Christian is thy brother, wilt thou see them famisht before thy face and not succour them, hauing inough? Thou hast thy wealth to that end, if thou couldest see it, and vse it aright. Neuerthelesse, we see how men of good place and reckening, will hide themselues in corners, liue priuately, onely to keepe their purses, that they may be lyable to no imposition, and crowde into Cities, Boroughs, and priuiledge places, or like non residents, rowle vp and downe from one lodging to an other, to the intent that being vncertaine where to be had, their states may be vnknowne, and by this meanes both ouerthrowe hospitalitie, defraude the Queene and Common-wealth of necessarie duties, and depopulate the countrey. Is it not a token of a couetous minde, that men of good possessions and faire liuings, should breake vp house, and sojourne onely with one or two seruants, that they may hoorde vp theyr rents, when they are sufficiently able to keepe a good house themselues? surely it is a signe of a base condition.

The Citie is  
extreamly pe-  
stered with  
Inmates and  
Idle families,  
when y<sup>e</sup> Coun-  
trei lies waste  
& vnpeopled.

Further-

*Vertues Common-wealth.*

Furthermore, many wealthy Yeomen, & rich Farmers that are risen vp to goods inough, doo tread the same path. For wheras erst when they dwelt vpon their owne, they kept good houses, and were no small stay to the places where they liued, are eyther couetous of some vaine-glorious title of gentilitie, or otherwise so miserly greedie of wealth, (for one of the two I know not which) thrust themselues in like maner, into Cities, Corporations, and Liberties, and yet holde theyr Farmes still in their owne occupying: for they haue such long armes, that they claspe many great liuings. And also lying vpon the aduantage, take Farmes ouer their neighbours heads, ten yeares before their Leases be expired: And what do they with these plurified liuings? but place shepheards, heards, vnderlings, and such thred-bare tenants in their stockes, and that at such vnreasonable rents too, that the poore snakes that dwell vnder them are driuen to weake shifts, to fare hardly, liue barely, moyle and toyle the whole yeare to scrape vp theyr rent, not sauing at the yeares ende for all theyr paines, scarce the price of an old Frise Ierkin: for theyr Lorde knowes better then they what profit will arise, and how euery thing will fall out: and if hee thriue vnder him, then doth hee stretch and racke it to the vttermoſt, till at last hee bring the whole gaine into his owne bagge: and so by this means can hardly beare ordinarie charges, much lesse doo workes of superreration, being kept downe so cruelly by their greedie Land-lords.

Now these haue not onely theyr meanes brought in vnto them by the sweat of poore mens browes, and sleepe in peace and securitie when others watch and labour, (a great blessing, if rightly weighed) but will

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closely



*Vertues Common-wealth.*

closely and cunningly seeke to shift off all duties by withdrawing them into olde corners. Oh that men of such abilitie should haue such Iron rustie hearts, to hide their heads, shut their hands, and whip deuotion from their doores! doo they not seeke to subuert and weaken the state as much as they can, by with-holding that part of dutie required by the lawe of nature? but the greedinesse of gaine causeth vnrelenting hearts, for one would possesse all alone.

O how are men deceiued in their owne estate, that being rich, are yet euer poore, because opinion is neuer satisfied: whereas if we onely respect nature, no man can be poore, *Natura enim ut ait Philoso. paucis minimisq; contenta nature*, is content with necessitie. But to bring all this to a head, though some bee carried with the streame of pride, some with the flouds of desire, some prodigall, some pinching; and though the couetous man gape for more, more, and like hell mouth, neuer satisfied, yet will they hide theyr plough-fores vnder the carpet of liberalitie, as now and then to giue an almes against a good time (as they call it) to beate downe a hard opinion, intimating thereby to bee good free-hearted men, when all the yeare beside, they scrape and clawe it from other by the excessive prices of theyr badde commodities, and by pinching them with many vncharitable gripes, and yet will they hide theyr want of loue vnder *Vertue* and Religion: and why so? because it carrieth a generall good liking of all men: for although many haue no religion at all, nor one sparke of a vertuous man, yet for all this wil they seeme to loue and embrace it intirely, because of the vnspotted simplicitie they see in the  
true

*Vertues Common-wealth.*

true professors thereof: and that chiefly, because this outward shewe is some meanes to assuage the heate of sharp reprehensions; and that vnder colour of this they may liue in some good report of the common sort: for if they should not hide the malice within, with a shewe of holinesse without, but permit the rebellion to rush forth, they would be hatefull to others, and disquiet theyr owne peace: to hold friendship therfore with the world, it is expedient for them to be hypocrites and deceiuers, and therefore will they performe many Christian duties, and communicate with the Saints, yea and crowde to the Church doore of true deuotion, and both pray and vse good exercises in their families, frequent Sermons, yea and ride and goe six or seuen miles to heare a good Preacher: are not these good things, Cunning de-  
ceiuers. and the very properties of a true Christian? yes verily: but all this is but done in pollicie to mocke the world: how know you that? why looke into their course of life; if any vaine opportunitie be offred, wil they not follow it? if the wicked call to goe, will they not run? will they not dice, carde, sweare, swagger, and be drunke? are they not vfurers, extortioners, proud persons, and so cold in charitie, that no Christian dutie can heat their loue? so it is an easie thing to see their hpyocrisie, if a man but cast his sight vpon their conuersation.

And in like manner, many at the end of the yeare (as a charitable worke) will keepe open house, and set opē their gates, for al the rake-hels & loose vagabounds in a countrey, and fill idle bellies with their flesh-pots, when the poore, blind, lame, and sicke, are faine to lye in the depth of miserie, without comfort, helpe, or succour: and to what ende is this great superfluitie?

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*Vertues Common-wealth.*

The false v<sup>e</sup>  
of true ioy.

*Virg.*

forfoothe, to reioyce for the blessed feast of Christmas: Indeede this scafte dooth bring great cause of ioy, for that beeing all lost in *Adam*, and heires of damnation, are neuerthelesse by the comming of the *Messias*, the sonne of God, who tooke on him our flesh at this time of the yeare, to vndergoe the wrath of his father due to vs, redeemed vs from hell, and made vs inheritors of heauen: here is cause of ioy, what a happie memorie is this? how ought this feast to be celebrated in magnifying the Almighty, and lauding his name for so great a benefite? but what a commemoration is here? when they turne true ioy into carnall iollitie: doth this true ioy stand in eating, drinking, rioting, feasting, mumming, masking, dauncing, dicing, carding, and such like, that taste wholly of Heathens superstition? is God honoured by this? nay rather is hee not more dishonoured at that time of the yeare, then all the yeare beside? So that a counterfeit ioy is set vp in stead thereof, meditation and mercifull workes are pulled downe, and Epicurisme set vp, which doth vsurpe and imperiously beare rule ouer all holy desires: for in this is theyr deuotion, in vnlawfull and sinfull pleasures, to gurmardize and waste in excesse the good blessings of GOD; and these men will not sticke to lash out a whole masse of money, in dedicating scastes to diuell *Bacchus*, and maintaine Playes in theyr houses, as filthy as the *Lupercalia* in *Rome*, spend whole nights and dayes in reuelling, and toast themselves by theyr great fires, and as the Poet sayeth, *Regifico luxu paratæ epulæ*, haue their Tables furnished at exceeding and princely charges, to stuffe the guts and feede the belley, and wish with *Polmixe*, that they had  
had

*Vertues Common-wealth.*

had throates as long as Cranes, so that they might taste their sweets with more leifure: In so much that by this vnreasonable excesse and gluttony, in a few daies waft out that riotously, that would relieue many poore people if meafurably bestowed. Thus I faye like Epicures they consecrate the memorie of this blessed feast, with such a ioy, as fauours altogether of the drosse and slime of the earth: and this is liberalitie forfooth, charitie and Christian loue, when it is but prodigallitie, vain-glory, and hypocrisie.

Moreouer, although they be too too slacke and honest duties, yet will they scotch at no charge may bring pleasure, or holde vp some vaine-glorious memorie, as in building great houses, to be christned by their names, when many of them are but as *Abfolons* pillar, a monument of folly, a spectacle of vanitie, and a prey of time, many chimnies, little smoake: large roomes, wherein a man may walke and chawe his melancholy for want of other repast, and neuer be put to the charges to buye a tooth-picker. And to what ende is this great building and cunning Architect? but to stand in the gaze of the world, and make the passenger cry out with admiration,

*O domus antiqua heu quam dispari dominari Domino. ! Ennius.*

O gallant house, full well do I see,  
How vnlike a Lord hath lordship on thee

Indeed here is the two-folde benefit it yeelds, not only in setting many poore labouring men a worke, but also a Princely edifice and stately building, is a great honour to a kingdome. But such are worthie blame that

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*Vertues Common-wealth.*

ouerthrowe their state by building, not being able to vse one roome well for those many they build: for if a man of reasonable wealth fall into this humour of building gay houses, if he did small good before, is now vtterly vnable to do any at al, his new foundation hath eaten vp all his olde meanes: this is the simple pollicie of some men that loue to begger themselues to please the eye. Againe, how prouident men are to graft their childre into great stocks, that may not easily be stricken with the thunder-claps of aduersitie, & though the stocke be neuer so rotten, infected, & blasted with Vice, yet if rich and mightie, it is inough: and surely this Ethicall pollicie were highly to be aduanced, if so be that our continuing Citie were here: but seeing all things are fraile, momentaine, short and transitorie, that we cannot certainly number to morrow among the dayes of our life, what a meere madnesse is this, to be so in loue with the flattering smiles of this life? and so myred in the dunghill of pleasures, as to doate so much vpon it: for verily men seeke their owne danger, whē they make the thing that is indifferent, to be vnlawfull: do they not with *Orpheus* catch the ayre? seeke the shadow, & loose the substance? win earth, and loose heauen.

Yet these aboriginies, earth-bred wormes, with high lookes, and insolent bragges, will stand vpō termes of gentilitie, and deriue their pedigree euen from *Cadwallader*, the last king of the Britons, whē in sadnes they are not so much as sprinkled with one true drop of gentle blood, neither one propertie of a Gentleman, vnlesse it should only stand in wealth & great possessions, which is contrary to our former assertion: for if true gentrie be a mind excellently deckt with rare vertues, not only  
by

*Vertues Common-wealth.*

by propagation of nature, but by Integrity of qualities ; not in beautie, but in *Vertue* ; not in riches, but in honor ; not in pride, but in comelineffe ; not in costly and curious diet, but feeding the hungry, and cloathing the naked ; not in sumptuous building, ioyning house to land, kin to kin (with respectiue marriages) but onely in the true possession of *Vertue* : then albeit a man wallow in wealth, liue in pleasure, fare daintie, goe princely, hung with pearle, sweetly perfumed, hawkes, horses, hounds, and in a word, haue whatsoeuer pomp & glorie his hart can wish, or the world afford : yet if he be not noble in Vertues, but ignoble in vices, and haue not these good parts that carry a vnion of good mens praises, he is but *pirat & latro*, a theefe and a robber ; and all his rich paintings & goodly buildings, are but monuments of shame and basenefse. Is not *Vertue* then more honorable then riches ? doth it not raise a man to immortalitie ? & doth not riches ouerthrow his happinesse, if not duly ouerwatcht with *Temperance* ? and if so be a rich man looke narrowly into his state, and cast vp his accounts well, he shall finde himselfe a very bankerout, and to owe more then he is worth : for why hath hee more plentie of bastardly riches then other men, but that hee is a bayliffe, steward, & Feoffer in trust, to dispose & lay out in almes and charitable workes ? Now then if hee apply them to his owne vse, what reckning can he make, or how wil he answer it at the great assises, when it shall be obiected by the king of glory, *When I was naked, you cloathed mee not : when I was hungry you fed me not ? &c. Goe into euerlasting fire, &c.* And therefore these great rich men of the world, haue objects before theyr eyes, and are hemde in with poore on euery side : heere is one crying for bread, there an other for cloathes, the sicke to bee visited, the

Vertue more  
honourable  
then riches.

*Vertues Common-wealth.*

the lame and infirme to be comforted, the straunger to be lodged, so that they cannot turne their eyes no way, but they haue motions to stirre vp charitie, and wofull clamors founding into their eares of want : and yet had diuers of them rather doo anything then relieue theyr necessities, to giue tenn pound for a Hawke, then ten pence to cloathe the naked. The Rauen forsakes her young ones assoone as they are hatcht, because seeing them of an other hew, thinkes them of an other kind : so in like maner some rich men looke aloft, snuffe & fume at their poore brethren, and cast off all deuotion & brotherly loue, because seeing them humbled and brought lowe in the world, iudge them vtterly vnhappy, when verily they are not only of one selfe-same issue & parent, but also more acceptable to God in their base estate, then they in all their royaltie.

Cold charitie  
in these daies,  
among many  
myfers

Is it not lamentable, to see a number of poore winterstarued people lye pining in miserie, which might bee relieved, if it were but with the surplufage of their vaine expences, and comforted with that, which they wastfully consume ? For do but view these kinde of men, and you shall see they will spare for no cost to build faire houses (as I said before) though they impoverish themselues for euer : galleries, bowling-allies, walkes, and whatsoever may bring delight ; to ride with great retinew to shew their pompe, and maintaine their quarrels, to feede idle bellies with their flesh-pots, that are no sooner vp but run to vaine sports : but if a poore man be fallen into want, or an honest cause craue some reliefe, a penny is as hardly gotten from them, as fire out of a flint-stone, or if it doth at last come, it is many times more for fashion to shunne reproach, then for charitie  
to

*Vertues Common-wealth.*

to the cause. But some perhaps will say, it is my owne, and may I not do with mine owne what I will? but tis neither so, nor so: for it is not thine, thou art put in trust to laie it out, to helpe and succour thy poore needy brother. Perhaps thou wilt say againe, I brought him not to beggery: did I lame him? did I vnparell him? or did I vnhouse him? wherefore then should I recompence him whom I neuer wronged? Are Bees bounde to gather honey for droanes? and must I keepe life in rattes and myce, and such vermine as are bred by the infection of a plentious yeare? Indeed they are made poore, but tis because thou art rich; that thereby thou mightest exercise thy loue, for there shall be poore alwayes to set charitie a worke: yet some are so farre from loue, as they fall into barbarous cruelty, that they had rather cut their throats, then cherish them with beneuolence: as it is recorded of a B. B. of *Constance*, that vnder colour of giuing almes, assembled all the poore in the countrey together, shut them vp in a barne, set fire to it, and burnt them vp together, counting it a worke meritorious: and no doubt for so doing, he was cannonized a saint by the impietie of Antichrist.

If one of these Bacchanalls, deliuer to his steward a great summe of mony to lay out in domesticke affaires, and he lauish it out in ryoting, drunkenness, and leaud company, will not his maister pull his coate ouer his eares? brand him for a knaue, and turne him out at his gates? no doubt he would be as rigorous as so leaude a prancke should deserue: why then how do they thinke to escape? being bailiffes and stewards, to the Lorde of Lordes, who hath committed his treasure to them, with a charge to laie it out in such mercifull workes as

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*Vertues Common-wealth.*

A note for  
belly-gods.

he hath appointed, and they runne with it to the market of vanities, and expend it in prodigall vses. Surely it will bee a mad reckening when they shall come in with Item in Pheasants, Patriges, Woodcockes, sawses, fops, and delicates for the body, so much. Item in strange fashions, and new fangles for my backe, so much: vpon dogges so much: in vaine building so much, and such like. I suppose this bill of Items will bee scarce pleasing to theyr maister that hath put them in so great trust.

Then seeing God hath made thee rich, and thy brother poore, be neuer the more puffed vp with pride and disdain, but studie how thou mayest discharge so great a reckning as thou hast to make: think this with thy selfe, he that made me rich, could haue made me poore; it is in his bountie, not my deseruing; I do but possesse that of which an other is owner, who can disinherite me when he will: why then should I bragge as if it were mine owne? and though my brother be poore, yet peradventure he is richer to God then I; I see no difference betweene vs, we are both of one mould, saue that I haue more chaffe and rubbish then hee, which is scattered with euery gust of winde: so that if hee well consider his state, and expostulate with himselfe in this manner, that load of riches that is now so heauie, will be more easily borne.

The Poets faine, that *Plutus* the god of money is lame when he commeth, but hath wings swiftly to depart: signifying that as riches are long in getting, so they are suddenly lost: and therefore a man should be rich in charitie and poore in desire, and impart the benefite to the needments and necessitie of other.

For

*Vertues Common-wealth.*

For as there is a diuine coherence between the members of the bodie, though they haue all a distinct and peculiar office, yet they all minister to the common societie: so in like manner we being members of that bodie, whereof Christ is the head, ought to bend our actiuitie for the health and welfare of the same, and to beare such a mutuall coniunction and simparchie, as feeling members, to open the bowels of compassion on such as are in want: and this onely is *Vertues Common-wealth.*

Neuerthelesse there be some well disposed and very forward to all good duties in saying, till it come to doing: but then they winch like a gald horse, & they cannot away with charge: If my abilitie saith one would answere my willingnesse, I would do this and that, or if I had so much wealth, I would relieue the poore better, they should not goe emptie handed; or if I had so much wit, and such means, I would countenance good causes with the beautie of honor: and so do they vaunt of that they would do, and yet do not that they should do. I demaund what good doest thou with that little thou hast? thou art wise and politique, or at least thou thinkest so, how doest thou vse it? if thou art vnfaithfull in a litle, no doubt thou wouldest be so in a great deale: for as he is inconfident to whom money is deliuered vpon trust to paie to another, & doth either keep it back all, or deliuer but halfe; so hee that hath much or litle & doth not dispose it as he ought, is not worthy to be trusted with more. Perhaps thou wilt say, such a mā is of great wealth and he doth litle good or none at all, why then should I that am of lesser value do any thing? that is no excuse for thee, nor cause of suspence, for thou art to looke to thy owne dutie, and not weaken thy owne charitie, by the negligence of other men.

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*Virtues Common-wealth.*

An other wil boast of that litle he doth, and be that trumpe of his owne praise: saying, I giue thus much weekly to the poore, and do this and that good: but he is to examine himselfe if it be according to his wealth and place or no, for otherwise an other man doth as much that is farre behind in substance, and with whom hee would bragge without measure, in comparatiue termes: but some thinke if they do a little good, though it be nothing in lieu of their state, or if they doo not a great deale of hurt by pilling, powling, strife, factions, and such like troubles, they haue done so much good, that God is bound to paie them somewhat back again. But according to the Poet.

*Est quodam prodire tenus: si non datur ultra.*

*Hor.*

Here would I enter in a field of matter  
more then much  
But ghesse that all is out of frame,  
and long it hath bene such.

No ende of  
making ma-  
ny bookes.

Although it were better to be occupied in practising those bookes alreadie written, then to write more, (this last age being so full, that it doth exceed all others): yet the necessitie of times, by reason of controuerfies, do prouoke the learned to spende their labours that way: and not only so, but in explaining the scriptures, and discourfing of Sciences, which worke is not only necessary, but commendable; whereby a generall good is brought in: this godly vse of writing cannot be disliked of any vertuous man.

But forasmuch, as some are diuersly affected, they obserue not this decorum before noted, but fall into  
vaine

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vaine iangling, and so conceited of their owne wits, and haue so many crotchets in their heads, that they publish great volumes of nice and curious questions, ambiguities, & doubts, as many of the Asse-stronomers, that are very inquisitiue to knowe if the world were created <sup>Curious starre gazers.</sup> in the Spring or Autumne, the night before the day, and how *Moses* could write credibly of the worlds creation, liuing so many yeares after; as though God could not as well tell him what was passed, as he did the Prophets what was to come, and such deep secrets, as though God had called them to counfel. In like maner some are busied in Natiuities, Destinies, Dreames, Palmeſtrie, and Phisiognamie: in a word, who is able to expresse the foolish curiositie of some men, that are neuer satisfied in these vaine & idle studies, but spend whole yeares in searching after doubts and fallacies, and in the mean time ouerpasse those things which he hath vouchsafed to reueale vnto vs, sufficient for vs to know: *Noli altum sapere*, it is no time well spent to soare so high in things shut vp from common vnderstanding and reason, and chiefly seeing they are no ground of faith, nor meanes to edification.

But by this, the Romaine marchant hath fetched in his greatest gaine, I meane by false reuelations, and fond opinions, as Purgatorie, the Econimicall gouernment of the heauenly powers, the mansions and chambers in heauen, the degrees of Angels, and Archangels, Cherubins and Seraphins, and a thousand other fond imaginations, foysted in among them by their schoole dunces, which they falsely deriue from *Dionisius Ariopagita*, one of the seuentie Disciples: so that by these intricate fallacies, and subtile filogismes, wherewith they

The Pope  
loofeth no-  
thing by this.

N 3

are

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are maintained, many poore soules are insnared, and cast headlong into a laborinth of blinde superstition. This curiositie therefore is a daungerous disease, and a sore that must be healed, leaft it fester and run ouer the whole body.

Others there bee that haue such a leaprofie of wit, that they to disquiet and trouble the estate, seek for in-nouation, and displant all good order establisht, not onely thereby amazing the weake Christians, but also alinating the hearts of many from their due obedience. Touching these that carpe at the present discipline, I will say little, onely this much by the way: that although many things may bee misliked in a polittique state, & not seeme so precisely good to them that looke a farre off with flight imagination: yet may be wel permitted and tollerated in pollicie, to keepe peace and quietnesse: so be it the fundamentall properties stand fast, which otherwise could not but bring much confusion and disorder: and therefore it is no sure opinion (as the learned suppose) to goe about to change lawes, and breake downe discipline, which is alreadie establisht, leaft all comelineffe and good order be therewith ouerthrowne.

Some do nought else but scrape the puddle of contentions, to finde matter to wrangle, though they haue no cause to carpe.

*Epiſt. 18. li. 1.*

*Alter rixatur de lana sæpe caprina :  
propugnat nugis armatus.*

And these are so ambitious of their sophistickall vaine of wrangling, that they put their brabbles in print, to the  
view

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view of the world, and out of the rancour and malice of their hearts, spew and belch out scandals, flaunders, <sup>Buſie con-</sup> rumors and false reports: by that meanes kindle flambes <sup>trowlers.</sup> of contentions in a peaceable ſtate, and diſtemper the quietneſſe of mens affections, and this is chiefly bent againſt good men: for the qualitie of grudging enuie is, to be ſicke with ſorrow and virulent hate, at the proſperitie of other: for hee that is exhorted by the deſert of *Vertue*, is ſubieſt to ſcandalls, and the back-biting of the [en]uious.

But the hauen I intend to harbour in, is to ſpeake ſomewhat of thoſe vaine, idle, wanton Pamphlets and laſciuious loue-bookes, which as fire-brands, inflame the concupiſcence of youth: for in my opinion nothing doth more corrupt and wither greene and tender wits, then ſuch vnſauoury and vituperable bookes, as hurtful to youth, as *Machauile* to age, a plaugh dangerous, and as common as dangerous.

The lazie Monkes, & fat-headed Friers, in whom was nought but floath & idlenes, bred this contagion; for liuing in pleaſure & eaſe, and not interrupted with cares, they had time enough to vomit out their doltiſh & redi- <sup>Vaine bookes</sup> culous fables, & this was the ſubtiltie of Satā thē, to oc- <sup>the ſpoile of</sup> cupie Chriſtian wits in Heathens foolery, but now this <sup>many young</sup> age is more finer, mens wits are clarified, the dulneſſe of <sup>wits.</sup> that time is thruſt out, an other method is brought in, fine phraſes, Inkehorn-termes, ſwelling words, bumb-aſted out with the flocks of ſundry languages, with much poliſhed and new-made eloquence: with theſe daintie cates they furniſh and ſet out their filthy and vicious bookes; now what do they, but tye youth in y<sup>e</sup> fetters of luſt, & keepe them in the thoughts of loue? for do they  
not

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not with gliding words tickle and stirre vp the affecti-  
ons to be infected of some fond passion, to be more  
~~unwisely~~ ~~infected~~? and doo they not labour in vaine  
~~running~~ ~~to infect~~ and poison delicate youth? are not  
~~these idle~~ ~~Poems~~ of carnall loue, lust, and vnchaste ar-  
guments? the very nurfes of abuse, by which the minde  
is drawne to many pestilent wishes. For when as young  
iulkes haue sucked in the sweete iuice of these stinking  
bodies, their conuersation and manners are so tainted  
and spotted with Vice, that they can neuer be so cleane  
washed, but some filthy dregges will remaine behinde.  
I may liken them to fawning cures, that neuer barke  
till they bite: or a gaye painted coffer, full of toades and  
venemous beafts: So in like manner many of these  
bookes haue glorious outsidcs, and goodly titles: as if  
when a man tooke them in hand, he were about to read  
some angelicall discourse: but within, full of strong ve-  
neme, tempered with sweete honey: now while the  
minde is occupied in reading such toyces, the common  
enemie of man is not idle, but doth secretly insnare the  
soul in securitie. And some of good partes, and  
beautified with no common gifts, both of art and na-  
ture, not being ledde by the sun-shine of *Vertue*, infect  
the puritie of wit with prophane inuention, in some  
loose subiect; as patrons of Vice, and nurfes of impie-  
tie, and spend the blessednesse of time in vnneccessary  
babbling.

Other base and seruile wits runne rashly into any  
sinfull argument, and crowde to the prease with might  
and maine, not so much regarding the generall hurt, as  
some fixe-penny allowance: nay, euery triuiall mate  
and cashired Clarke, will bewray his folly in print, and  
with

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with a tumultuous confusion of words, lay out a deale of amorous prattle, though he be as tedious to his reader, as a muddie way to a wearie traeller. Now what is to be found in these bookes? but filthinesse and grosse ignorance; as for learning, there is none to be found in them, which neuer came neare the shadow of learning themselves, and as little wit, but a fewe fine words of lust, which are chiefly ment to bend the minde to wantonnesse: yet are they led with this vaine suppositiō, that if they haue ben luld a sleepe but one night on the Muses lap, are able to publish any thing with well deserued commendations: and I must needs say, that I my selfe haue read in them, and taken great delight in their foolish lyes; but surely I could neuer find either goodnes or wit, vnles Vice be *Vertue*, or to tel a bawdie tale be wit.

Neuertheles, I would not haue any man think, that I inueigh against, or discommend Poetrie; for in al ages it hath bin thought necessarie: but only against those abusers of Poesie, who vnder the name & title of Poets, foist in their wanton & lasciuious verses. The true vse of Poetrie standeth in two parts; the one in teaching the way to *Vertue*; the other to moue with delight therevnto: for honest delight stirreth vp men to take that goodnesse in hand, which otherwise would bee loathsome & vnpleasant: so that when it is bent to a good end, and euery thing laide out in his due annalligie, with some ioy the affections are thereby inuoked to a serious consideration, to imitate that goodnesse wherevnto it is moued. Those bookes that both delight and perswade with learned discretion, & out of which some wholsome document may be extracted, though it be simple, yet is it praiseable. Disdaine not (saith the wise Heathen) the simple

Modest Poetrie  
commendable

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simple



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simple labour of an other, though thou beest neuer so great; especially if he speake good words. . Againe, considering the diuersitie of mens minds, and how diuersly they are disposed, all honest delight is not to be disproued, because euery man may finde both pleasure & profit: for as I say, by a pleasant discourse the minde is more chearefully carried, both to read & meditate, to muse and studie, & the memory more willing to holde that it hath conceiued: So that Poetrie is no other thing, but a liuely presentatiō of things ingeniously disposed, whereby *Vertue* is painted out with such fresh colours, that the mind is inflamed with her excellent properties

Now whosoever shall discent from this true vse, is no Poet, but a vaine babler: for what are all these scurrilous tales, & bawdie verses? do these moue to *Vertue* with honest delight? nay doo they not rather stirre vp bawdrie and beastlinesse? for are they not full of Paganisme and ribald speeches, to stirre vp the minde to shady idlenesse? is this Poetrie? verily they are as vnworthy the name of Poets, as *Chirillus*, who had nothing to grace his verses by, but onely the name of *Alex*.

But if a man superficially & slitley glideth ouer these pye-bald Pamphlets, they are like a pleasing dream, that mockes the mind with silken thoughts: but if scene into with a sober iudgement, hee shall finde in that faire beaten path, many Adders & Snakes lye in waite to byte him by the heele.

A Legend of  
lyes.

For if a view be had of these editions, the Court of *Venus*, the Pallace of Pleasure, *Guy of Warwicke*, *Libbius* and *Arthur*, *Beuis of Hampton*, the wise men of *Goatam*, *Scoggins* leafts, *Fortunatus*, and those new delights that haue succeeded these, and are now extant, too tedious  
to

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to reckon vp: what may we thinke? but that the floud-gates of all impietie are drawne vp, to bring a vniuerfall deluge ouer all holy and godly conuerſation: for there can be no greater meanes to affright the mind from honeſtie, then theſe pedling bookes, which haue filled ſuch great volumes, and blotted ſo much paper, theyr ſweete ſongs and wanton tales do rauiſh and ſet on fire the young vntempered affections, to practice that whereof they doo intreate: who by reaſon of theyr infancie and imbecillitie of wit, are ſoone ſeduced, and with wine-puſt eloquence, doo ſo artificially lim out the life of vanitie, as they eaſily take the impreſſion of that which is portrayed out vnto them: and on this rocke ſtands the enſigne of their glory, if ſmoothly and pithily they can tricke vp a tale of ſome beaſtly pr[i]apus, of lawleſſe luſt, and rip vp the genealogie of the Heathen gods, to carrie the minde into wonderment: ô how they will diue into the bottome of their braine! for ſuant termes, and imboſſed words, to varniſh theyr lyes and fables to make them glib, and as we uſe to ſay, to goe downe without chewing, which as poyſon doth by litle and litle, diſperſe it ſelfe into euery part of the body.

From hence riſeth ſo much fooliſh idle prattle, the Seruing-man, the Image of ſloath, the bagge-pipe of vanitie, like a windie Inſtrument, ſoundeth nothing but prophaneneſſe, and ſome are ſo charmed, as they ſpend their whole life in vaine reading, becauſe they ſee in thē as in a glaſſe, their owne conditions: now ſuch vaine fragments as fit their humors, they ſucke in, and ſqueeſe out againe in euery aſſembly.

It is too true, that one ſuch wanton toye dooth

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more

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more breed Vice, then twentie godly treatises can induce to *Vertue*: nor twentie Sermons preached by the best Diuine in Englād, doth not so much good to moue to true doctrine, as one of these bookes do harme to intice to ill liuing: they corrupt good learning, & subuert all sanctimony, and by a tedious pratling ouer-sway the memory from that good purpose wherevnto it ought to be imployed, not informing the iudgement in matters worthy to be learned.

From whence then creepeth in this pestilence, but out of these vaine bookes; for euery mischief by litle & litle crawleth vpon the good manners of men, which vnder some shewe of goodnes is suddenly receiued, which by a voluntary admittance at the first becōmeth habituall, especially when the spirituall faculties are defiled with much conuersatiō: in so much that many that hold places in sacred assemblies, become affected to their phrases, Metaphors, Allegories, and such figuratiue and superlatiue termes, and so much vaine eloquence, as they yeeld no fruite at all to their auditors, but driue them into amazement with a multitude of Inkehorne-termes scummed from the Latin, and defused phrases, as they flye aboue the commō reach, when the most profitable and best affected speech is that that is most congruable and fitly applied to the intendment & vnderstanding of the hearers by familiar and ordinarie termes, not sophisticall, darke, and obscure, nor too base and barbarous: but such as are animated by their present abilitie to speake more then other men, and be addicted to affectation, haue commonly a dearth of iudgement, sildome edifie, but gallop ouer prophane writers to shewe their vaine reading.

*Demoſthenes*

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*Demosthenes* beeing called to declaime against the rude multitude that had assembled themselues in the Forum of *Athens*, answered he was not yet readie, if he that had *Facæcia ingenij*, the very soule of wit durst not speak in a serious manner without preparing himselfe before, how cā such that come far short of him in promptnes of naturall wisdome, presume to handle holy things so rashly with humane learning, for it is an impudent boldnesse for a man to take vpon him to teach others that which he before hath not bene taught: but I may speake as *Tully* spake of the Orators of *Rome*, *Sed tamen videmus quibus extinctus Oratoribus quam in paucis spes quanto in paucioribus facultas quam in multis sit audacia.* Wee see (saith he) what noble Orators are put out of the way, and how in fewe a hope remaineth, in fewer a skill, but in many a boldnesse, that dare set vpon any thing.

To returne, doo not these idle pernicious bookes poyson the well disposed manners of youth, and macerate and kill the feedes of *Vertue* that begin to bloome? for doo they not vse more vaine eloquence then confidence in matters of wisedome? So that all that which they do, is but to make a mutinie. Men need not sowe for weedes, for they growe fast inough: so we are polluted inough by kinde, though we be not more defiled by custome: thus do they proceed like cankers to eate off the tender buddes.

Neither do they want some *Mecenas* to Patronize their witleffe workes, and to haue some applause, bend the scope of theyr argument to fit their dispositions; yea, and many times thrust their dedications vpon men of graue and sober carriage, who will not sticke to re-

Vaine workes  
wel rewarded.

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compence

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compence their idle labours.

Now if the principall scope of all our actions and counsels, ought to be to some good ende, and that it must needs passe as a *Maxime*, that nothing can be good but that which moueth to *Vertue*, thē it must cōsequētly follow, that all prophane and lasciuious Poems, are as an infectious aire that brings a generall plague, because they striue against honestie.

And if *Plato*, sawe so great cause to shut them out of his common-wealth, as noysome to the peace and tranquillitie thereof, what ought our Platonists to do? sith they more abound heere then euer they did there: or if we had but the zealous affections of the Ephesians, we would loathe the price of so great iniquitie, and sacrifice them at a stake, though they were of neuer so great value. But happily it will be demaunded how Ladies, Gentlewomen, &c. should spend the time, and busie their heads, as though idlenesse were not a vice badde inough of it self, without fire to be added, and as though there were not a Bible, and many good bookes wherein they might be vertuously exercised.

Of good wits well imployed what good would enue, by setting out the praises of the immortall maiestie, that giueth hands to write, and wittes to inuent, what matter might they not finde: but honest and necessary, in which they might first want words to vtter, then matter worthie to be vttered: especially those that are not only by their outward felicitie freed from troubles and perturbation of minde, imbracing content in the bosome of peace, the nurse of Sciences, but are also inabled, and sufficiently gifted to publish any thing of worth, ô how willing is *Vertue* to crowne them with honour!

But

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But this contagion, ought seriously to be considered by men of riper iudgement, and by such as haue authoritie to suppress the abuses; for is it not lamentable? that a Pamphlet discourfing nought but Paganisme, should be so vendible, and vertuous bookes want sale, the one brought vp thicke and three fold, the other lye dead, for there commeth forth no sooner a foolish toye, a leaud and bawdy ballad, but if sung in the market, by the diuers quirrifiers, they flocke to it as crowes to a dead carcasse, buying them vp as Iewels of price, be they neuer so ribauld, filthie, or dorbellieall; but bookes of Christia-  
nitie, of modest argument, that tend to rectifie the iudgment, lieth stil in the Stationers hand as waste paper, not so much as looked after: so that by this we may plainly see, what a froward generation we are fallen into, where in such bookes as are most hurtfull and daungerous, are most deuoutly coueted.

But if they would obserue the Philosophers rule, to *Pythagoras*  
abstain from speaking fise yeare, I doubt not but in that *rule.*  
time, they would be fitted and fully establihed, to write with sober iudgement, as men of vnderstanding & reason: or if the Apostles rule were followed, Be swift to heare, and slowe to speake, they would be more considerate, and not runne out the course of their liues in such vnprofitable studie.

But touching the defence some make, to approue this vaine writing, it is too ridiculous, and not worth an answere, that they doo by this meanes polish & refine our English tongue, and drawe it from barbarisme, into a more finer Cadence of words: but those bookes that polish the toong, & depraue the life, are dangerous, and in the sentence of wise men, in no case to be allowed:  
for

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for it were better for a man to be dumbe, then by speaking to approue a wrong, and accuse the innocent: and better it were indeed that they had not only no learning at all; but also that they had no eyes to see, nor eares to heare: for as it is in the Gospell, it were much better for a man to goe blinde into heauen, then with two eyes to be cast into hell. Neither can I see but that they drawe our language from the auncient tenor, by mixing it with so many straunge countries, that it seemeth rather more artificiall, then naturall: and more baser then the common lawe, which is compounded of French, English, and Latin, &c.

Vaine men,  
iudge vainly.

The harsh tooting of *Pans* pipe, was more pleasing to *Mydas* eare, then the sweet harmony of *Apolloes* harp, but this fault was in the Iudge, whose simplicitie could not distinguish them aright: in like manner, many are better content with vicious bookes, bawdie songs, foolish and wanton ditties, then in the well seasoned writings of holy men, and this is for want of iudgement, being as blinde as he was foolish. It may be said of such, as *Pythagoras* said to a leaude fellow that soothed himselfe in conuersing with badde company, I had rather quoth he be acquainted with bawdes, then wife Phylosophers. No maruell quoth he very sadly, swine delight more in dirt, then in pure and cleane water.

*L. Max.*

Of such bookes as moue to good life, and bring a benefit to posteritie, we haue but too fewe, and can neuer haue too many: but of such as followe their owne fancies in spewing out their wandering imaginations, we haue but too many, and it were to be wished we had none at all. Good men are not only otherwise imployed, but also greatly discouraged, for if they set forth any  
notable

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notable booke of diuinitie, humanitie, or such like, they are in no request, but to stop musterd-pots, & what is the reason? but this, euery Stationers shop, stal, & almost euery post, giues knowledge of a new toy, which many times Good bookes intercepts the vertuous dispositiō of a willing buyer: so lye dead. that hauing time, and incouragement, labor what they can, to deface good mens workes, with the multitude of their sinfull fopperies.

Hee that can but bombast out a blancke verse, and make both the endes iumpe together in a ryme, is forthwith a poet laureat, challēging the garland of baies, and in one flauering discourse or other, hang out the badge Many Poets shallow wits of his follie. O how weake and shallow much of theyr poetrie is, for hauing no sooner laide the subiect and ground of their matter, and in the Exordium moued attention, but ouer a verse or two runne vpon rockes and shelues, carrying their readers into a maze, now vp, thē downe, one verse shorter then an other by a foote, like an vnskilfull Pilot, neuer comes nigh the intended harbour: in so much that oftentimes they sticke so fast in mudde, they loose their wittes ere they can get out, either like *Chirrillus*, writing verse not worth the reading, or *Battillus*, arrogating to themselues, the well deseruing labours of other ingenious spirits. Farre from the decorum of *Chaufer*, *Gowers*, *Lidgate*, &c. or our honourable moderne Poets, who are no whit to be touched with this, but reuerently esteemed, and liberally rewarded.

Then seeing this naughtie kinde of writing dooth plucke vp the seeds of *Vertue* by the rootes, and quench that little fire assoone as it beginneth to kindle, they ought to be shunned as Serpents & Snakes, and youth

P chiefly



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chiefly to be kept from reading them.

A fit comparison.  
The Libeller is punished according to the qualitie of his Libell, either by pillorie, whipping, losse of eares, fine, imprisonment, and such like: the thiefe hanged, the traitor drawne, and euery one punished in that kind he doth offend in: are not these filthy bookes libells? do they not defame, discredit, and reproach *Vertue* and honestie, by expounding Vice with large comments? do they not steale away all holy deuotion, poyson good wits, and corrupt young people? shall hee be pardoned by course of lawe, that offends in the highest degree? and shall hee be counted a maister of wisedome, that teacheth nought but foolishnesse to the people? wherefore then should this so great mischiefe goe vnreproued?

The profit of reading good bookes.  
To conclude, he that can read, shall finde bookes worthy to be read, wherein is both wisedome and learning, pleasant & wittie, sober and chaste, that both profit the life, and ioy the mind: but before all other, to read those diuine bookes, that both lift the heart to God, and direct vnto Christian duties: for such is *Fomentum fidei*, nourishing faith, *Lexio alit ingenium*, so the bookes bee wise, vertuous, chaste, and honest; touching the former, they are but stinking infectious writings, which as mudde and dyrt defile the body, so do they pollute the soule.

By reading good bookes, the minde is stored with wisedome, the life bettered and setled in quietnesse: so that still all reading be referred to the Bible, frō whence all Vertue is deriued. For this cause S. *Paul* admonisheth *Timothie* to giue attendance to reading: for albeit hee was trained vp in the scriptures from a childe, and had  
all

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all *Ephesus* vnder his charge, yet hee stirreth him to reading; for by reading more knowledge is not onely gotten, but also the decayes and breaches of the memorie is againe renued; and vnlesse there be both a powring in of more, and a continuall restoring of that which is lost, all will drop away, and leaue a man empty: for the memorie is like a ruinous house, readie to fall downe, which if not eftsfoones repaired, will soone become inhabitable.

Touching Enterludes and Playes, I will omit to speak how the best iudgements conceiue of them, their reasons being strong and manifolde, to thrust them out as things indifferent, and make them simply vnlawfull. The grounded opinion of wise and godly men against Playes, must be authentick.

For although they are not simply forbidden in expresse words, yet if it once appeare the true vse be lost, and cleaue to a bad report, it is the part of euerie man, to shun and auoyd the same, and rather drawe other to reformation, then violently suffer himselfe to be swayed with the like affection.

And this agreeth with that of *Paul*, If indifferent things giue offence to the weake, they ought to bee remooued: for the freedome of those things giueth courage to the defect of grace, to be more vngracious. 1. Cor. 8.

Nothing is lawfull but that which tendeth to the glory of God, and profit of man in comelinesse: so that the end of all ioy and myrth, must be to glorifie the Creator.

Those pleasures of the body & mind which are of good report, are indifferent if modestly vsed: honest exercise

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doth

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doth much relieue the debilitie of nature, and quicken the dull spirits, which would else be depressed and ouerladen with moderate labour. Idlenesse is to be condemned as the bel-dame of all euil: but idlenesse is not onely in doing nothing, but also in doing things vnprofitable. Eschew euil, and do good: it is not inough to abstaine from euil, but we must do good also.

Lustfull Comedies hurtfull, Briefe Chronicles honourable, if circumstances, &c.

Some Playes, as they are now in vse, are scandalous and scurrillous, detract from *Vertue*, & adde to Vice, and the very May-games of all sin and wickednesse: for, for the most part, they haue nothing in them but scurrillitie, or some grosse shewe of doltishnesse, to make the sinfull mouth of laughter to gape, and often sporting at that which should rather moue pittie and compuncti-on: Stages of defolutenesse, and baites to entice people to lightnesse. For is not Vice set to sale on open Theaters? is there not a *Sodome* of filthinesse painted out? and tales of carnall loue, adulterie, ribaldrie, leacherie, murther, rape, interlarded with a thousand vncleane speeches, euen common schooles of bawdrie? is not this the way to make men ripe in all kinde of villanie, and corrupt the manners of the whole world? And there wanteth no Art, neither to make these bawdie dishes delightfull in taste. For are not their Dialogues puffed vp with swelling wordes? are not they arguments pleasing and rauishing? and made more forcible by gesture and outward action? surely this must needes attract the minde to imitate such vices as are portrayed out, whereby the soule is tainted with impietie: for it cannot be, but that the internall powers must be moued at such visible and liuely obiects. And principally, youth are made pliant to wantonnes & idlenes,  
and

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and the tender buddes of good maners vtterly rooted out. And many times (which is most sinfull) intermixture. A sinfull mixture.  
the sacred words of God, that neuer ought to be handled without feare and trembling, with their filthy and scurrillous Paganisme: is not this abhominable prophanation? is not that humble reuerence of the oracles of God, hereby blasphemed, and basely scorned? is this fit to be suffered where Christ is professed? must the holy Prophets and Patriarkes be set vpon a Stage, to be derided, hift, and laught at? or is it fit that the infirmities of holy men should be acted on a Stage, whereby others may be inharted to rush carelesly forward into vnbrideled libertie? doubtlesse the iudgement of God is not farre off from such abusers of diuine mysteries: as wee haue an example in *Eusebius*, lib. 8, to this effect, of a certaine Poet, who mixing the word of God in a Heathinish Play, was suddenly smitten blinde for his prophanenefse.

Furthermore, there is no passion wherwith the king, the soueraigne maiestie of the Realme was possesst, but is amplified, and openly sported with, and made a May-game to all the beholders, abusing the state royall, mocking the auntient Fathers and Pastors of the Church; and albeit the holy Ghost vouchsafeth them many faire tytles, and honourable Epethites, yet notwithstanding they are so impudent, as to traduce them on the Stage, and imploy them in base offices: for looke what part is more scornfull then other, is imputed vnto them. Must not this breede contempt to them and their places, and impeach so holy a function? no doubt yes. For when the faults and scandalls of great men, as Magistrates, Ministers, and such as hold publike places, shall be openly

The State  
many times is  
egregiously  
wronged, and  
the vulgar sort  
derided.

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acted

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acted and obieſted to the fences, or faigned to bee replenished with vice and paſſion, it muſt needes breed diſobedience, and ſlight regard of theyr authoritie, whereof enſueth breach of lawe, and contempt of ſuperiours: there neede not bee a quickening, or calling backe againe of the ſcapes of ſuch men, to make them odious and contemptible, for euerie fault they commit, be it as ſmal as a pibble, yet is it ſo big as a mil-ſtone, becauſe they ſtand in the gaze of the world, and ſoone ſpyed if they offend neuer ſo little.

*Vetus comædia.*

Auntient Comedies, abſtacles of Vertue.

This *Vetus comædia* was inuented to good purpoſe, the ſubieſt, matter of morall documents, the aſſembly, the Senators and chiefe Cittizens: and as *Tully* calleth them, *Humanæ vitæ ſpeculum*, a glaſſe of mans life: for when they repreſent the acts of vertuous men, time, place, and perſons conſidered, they are (deemed by ſome to be) ſufferable, and that for this cauſe, when as the comely decdes of good men are feelingly brought to remembrance, it cannot but moue other to imitate the like goodneſſe: or on the other ſide, when the ſpots and errours of our life, ſhall be acted to our owne ſhame, it is impoſſible that we ſhould be content to be ſuch, and not loath our owne euill, as when a bragging Thraſo, a ſtrutting Philopolimarchides, a double dealing Paraſite, or ſuch mad humours as raigne in common diſorder, diſplayed according to decorum, no ſpectator but is driuen to pry into himſelfe if hee haue the like faultes or no: for I thinke verily that no man will allowe ſuch abhominable actions in himſelfe, when they are ſo viſibly painted out in other.

And albeit ſome benefite might come if circumſtances

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stances were obserued, yet now is it farre otherwise, for these moderne Playes, wherewith the world is now so pestred, are altogether made vpō lasciuious arguments, and serue as the very Organs & Instruments to vanitie: the honour due to God, and reuerence to man, is laid aside, *Vertue* disroabed, and Vice exalted; and in stead of morallitie, fictions, lies, and scurrillous matter is foysted in, and is cunningly conueied into the hearts of the affstants, whereby they are transformed into that they see acted before them: for the rusticke and common sort, are as Apes, that will imitate in themselues, that which they see done by other. Or if they stuffe their Scene with some one good precept, or well-worded instruction, what power hath that to moue to *Vertue*? when it is immediately prophaned with their exorbitant foolerie, as pure water in a foule and muddie cesterne.

The indicorum of Poets, & greedinesse of Historians, iumping in one simpathy, haue changed the intēdment of the former ages.

For as *Menander* in *Greece*, which is thought to bee the first inuenter of Comedies, *Aeschilus*, or *Theſpis*, the *Hor. in arte* deuiser of Tragedies, aymed at *Vertue* in blazing out the *poetica*. deeds of honestie, with graue and sober termes, which indeed were rude & imperfect, by reason of the infancie of the time, vntil they were afterward adorned with the choice flowers of *Sophocles* and *Euripides*, of whom it is *Quintill. lib. 10.* doubted whether is the better Poet.

These did labour by modest delight, to drawe men by example to goodnesse: neither can I imagin, but that they obserued many particulars, as well in the choise of their Auditorie, as of good matter, without greedie desire to multiply excessiue gaine, and no doubt were

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were played priuately in their Accademies, at some set times, at which were present the chiefe Burgomasters, Senators, and graue Fathers of the citie.

But if we oppose our quotidian Enterludes to them of former time, and consider the multitude of ours, with the paucitie and fewnesse of theirs, wee shall see a great diuersitie as well in the method of writing, as in the time, place, and company: for now nothing is made so vulgar and common, as beastly and palpable folly: lust, vnder colour of loue, abstract rules artificially composed, to carrie the minde into sinfull thoughts, with vncleane locution, and vnchaste behauiour, as groping, colling, kissing, amorous prattle, and signes of Venerie, whereby the maidenly disposition is polluted with lust, and moued to impietie.

The documents of Playes.

Againe, if a man will learne to be proud, fantasticke, humorous, to make loue, sweare, swagger, and in a word closely doo any villanie, for a two-penny almes hee may be thoroughly taught and made a perfect good scholler: so that publicke Sermons are made of all kinde of naughtinesse, and the bridle of wicked libertie laid on euery mans necke: and herein standeth their glory, if by pleasing the vulgar opinion, they gaine a plaudite, at which they streake their plumes, & spread theyr pride.

Wifedome doth euer mistrust it selfe.

When *Phosfon* had made an eloquent oration before the people, and seeing them clap their hands for ioy, questioned such as were next him, if he had vttered any foolish and vnseemly thing: teaching vs by this, that we ought alwayes to suspect the rude multitude, for that their weake iudgements can hardly discern betweene Vice and *Vertue*, and their affections so dull,  
that

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that they commonly embrace the euill in stead of good.

In like manner *Hippomachus* hearing one of his scholars praised for his fiddling, bade him cease playing, for he was sure there was some great error in the fingering, that hee was so applauded of the ignorant: what true glory then can they iustly merit, that are praised by the witleffe and braine-sicke multitude? And as these copper-lace gentlemen growe rich, purchase lands by adulterous Players, & not fewe of them vsurers and extortioners, which they exhaust out of the purses of their haunTERS, so are they puffed vp in such pride and selfe-loue, as they enuie their equals, and scorne theyr inferiours.

Now the common haunTERS are for the most part, The common the leaudest persons in the land, apt for pilferie, periu- spectators and rie, forgerie, or any rogorie, the very scum, rascallitie, Play-gadders. and baggage of the people, theeues, cut-purses, shifters, coufoners; briefly, an vncleane generation, and spaune of vipers: must not here be good rule, where is such a broode of hell-bred creatures? for a Play is like a sincke in a Towne, wherevnto all the filth doth runne: or a byle in the body, that draweth all the ill humours vnto it.

For what more fitter occasion to summon all the discontented people together, then Playes? to attempt some execrable actiō, commotions, mutinies, rebelliōs, as it hapned at *Windhā* in *Norff.* in the time of *Ed.* the 6. where at a Stage Play (according to a drunken custome there vsed) the horrible rebelliō of *Ket* and his compli-ces, by a watch-word giuen, brake out, to the trouble of the whole kingdome: and doth it not daily fall out

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in common experience, that there is either fighting, whereof ensueth murther? robbing and theeuering, whereof commeth hanging? or spotting the soule with wickednesse, that he becommeth the very sonne of *Be-liall*? and are they not growne odious to good men, and ill reported of? are these indifferent to be vsed? nay verily, if a man loue his owne safetie, he ought to withdrawe himselfe from such vaine spectacles.

Playes in the  
night, very  
hurtfull.

But especially these nocturnall and night Playes, at vnseasonable and vndue times, more greater euils must necessarily proceed of them, because they do not onely hide and couer the thiefe, but also entice seruants out of their maisters houses, wherby opportunitie is offered to loofe fellows, to effect many wicked stratagems. In a word (as they are now vsed) they corrupt good manners, and set abroach the vessell of all vncleanenesse; the eare is tickled with immodest speeches, the minde imprinted with wanton gesture, and the whole affections rauished with sinful pleasure: in so much as many leaue their honest callings, liue idly, and gadde to those places where the diuel displayeth his banner, liuing so long vpon the spoile of other men, till at last they are eaten vp by Tyborne. Nay many poore pincht, needie creatures, that liue of almes, and that haue scarce neither cloath to their backe, nor foode for the belley, yet will make hard shift but they will see a Play, let wife & children begge, languish in penurie, and all they can rappe and rend, is little inough to lay vpon such vanitie. Neuerthelesse some will obiekt they are necessarie, and fit to be allowed in pollicie: and why so? because they are meanes to occupie idle people, and keepe the worfer sort from worfer exercises: for if Playes were not  
(say

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(say they) some would to drunkenesse, some a who-ring, others to dice, cardes, riotting, and such vile practises, which by Playes is all preuented. This proueth them as lawfull in London, as the common Stewes in *Rome*, or *Venis*: for is this a fencible reason, that of necessitie one sinne cannot be pulled downe, but an other as bad or worfe, must be erected in stead of it? it is no found argument, to dispence with one to eschew the other, and so by shunning *Carribdis*, fall vpon *Scilla*: but how shall we spend the time? as though there were no exercise to be vsed, but that that leadeth to mischief. Time flyeth away apace, and therefore we are commanded to redeeme the time, seeing we haue but too much, when we wilfully loofe and abuse it. Idlenesse is a sinne great inough of it selfe, though it haue no nourishment by sinfull games and sports: but doubtlesse if the cause were remoued, the effect would soone cease, and the time bee spent in more honest endeouours, and by litle and litle (the lawe obserued) the men would be wained from such intollerable abuses.

Other will belch out this blasphemie, that a man may edifie as much at some Play, as at a Sermon: this I easily graunt, if so be when he goeth to Church, he lea-ueth his heart at home; or at least it is so flintie, that no good thing will penetrate, the diuell sitting at the elbowe, and eyther rockes him a sleepe, or amazeth the minde with wandring thoughts: so that filling a place as a CIPHER in augrime, heareth a buzzing sound in his eares, but is neuer truly toucht in his heart. Beside, the affections are not alike: for at a Play the whole facultie of the minde is altogether bent on delight, the eye earnestly fixed vpon the obiekt, euery sence busied for

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the

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the time, the eare narrowly waiteth to catch that that is vttered, sending it to wit: wit to reason: reason to memorie, which locketh it vp in a clozet, least it slip out againe: the diuell in the meane time like a quiet fellow, doth not trouble the affections with strange delusions; and why so? because they are occupied in his worke. Furthermore, a man is not wearied be it neuer so tedious, because they doo not onely (as I say) feed the eare with sweete words, equally ballanced, the eye with variable delight, but also with great allacritie doth swiftly runne ouer in two houres space, the dooings of many yeares, galloping from one countrey to an other, whereby the minde is drawne into expectation of the sequell, and carried from one thing to an other with changeable motions, that although hee were vnacquainted with the matter before, yet the cunning Art hee seeth in the conueyance, maketh him patiently attend the Catastrophæ: when as at a Lecture and holly exercise, all the senses are mortified and possesse with drowfinesse: so that by this then we may see our corrupt nature, and the fore that runneth ouer the whole body; for the minde is nothing so tentible at a good instruction, nor the eare so audible, as at a vaine and sportiue foolerie: ô how dull is the affections to the one, and how prompt to the other! how the tongue will itterate and repeate the one with great ioye, and smoulder vp the other in drowfie melancholye.

Many well gouerned Common-wealths, did not onely note them to bee infamous persons that acted them, excluding them from offices, and giuing testimonie in causes crimminall, but also supplanted and beate  
downe

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downe Theaters and common Play-houfes, leaft any things should be imprinted in the peoples harts againft honeftie.

*Licurgus* banifhed all Players, Pypers, Sophifters, &c.

*Ouid* for his wanton *Ars amandi*, was exiled by *Auguftus*.

*Iuuinall*, as an instrument of obfcenitie and bawdery, was driuen out of his countrey, becaufe by their wanton Elegies, they made the mindes obfequies to loofe liuing.

A good old father being demanded what he thought of Playes and idle Poetrie: answered, they were very good to infect young wits with vanitie and needlefse fopperie.

The groffenefle of the Heathen was fuch, that they dedicated Playes, games, mummeries, maskes, &c. to their Idols, to pacifie their (fuppofed) difpleafure. And although there is none but abhorreth fuch foule Idolatrie, yet the diuell hath fuch a *Heccatombe* of facrifices out of obfcene and filthy Playes. To bee fhort, men ought to recreate themfelues comely and decently, and vfe exercifes of better report, and leffe hurt: for what faieth Saint *Chriftofome* to the faithfull of his time? In no cafe (faieth hee) frequent Theaters, leaft you bee branded with infamie. It is no fmall offence (faieth *Ciprian*) for a man to difguife himfelfe in the garments of a woman, vnleffe in cafes of great neceffitie, to faue the life, &c.

And therefore it were to bee wifhed, that all loue-bookes, Sonnets, and vile pamphlets, were burned, and no more fuffered to be printed, nor filthy

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Playes

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Playes rehearsed, which are the bellowes to blowe the coales of lust, soften the minde, and make it flexible to euill inclinations: vnlesse first scene and allowed, by some of approued and discreet iudgement.

To conclude, it were further to be wished, that those admired wittes of this age, Tragædians, and Comædians, that garnish Theaters with their inuentions, would spend their wittes in more profitable studies, and leaue off to maintaine those Anticks, and Puppets, that speake out of their mouthes: for it is pittie such noble giftes, should be so basely employed, as to prostitute their ingenious labours to inrich such buckorome gentlemen. And much better it were indeed they had nor wit, nor learning at all, then to spend it in such vanitie, to the dishonour of God, and corrupting the Common-wealth: but he that dependeth on such weake staies, shall be sure of shame and beggerie in the ende: for it hath sildome bene scene, that any of that profession haue prospered, or come to an assured estate.

Haft thou wit, learning, and a vaine to write wickednesse? adde wisedome to thy wit, and couet to write goodnesse: so shalt thou in stead of cursing, be blessed, and immortally praised of the good and honest. The floud of wittie foolishnes, hath a long time ouerflowne the bankes of modestie, the world is full of idle bookes, and friuolous toyes, neuer in any age was the like: turne thy pen, write not with a goose quill any longer, clense thy wit of grosse folly, and publish things profitable and necessary, new, and good, to the building vp of *Vertue* and godlinesse.

Againe, is the minde and body wearied with vnreasonable care and labour? rest, ease, and inoffensiue pastimes,

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times, are then most fittest and in season: for we are not created to follow sports and pleasures, and sent into the world to play: but for graue and waightie studies, and to vse honest mirth, when the body is tyred and no longer able to endure trauaile, vnlesse it be againe refreshed with some actiuitie, and not otherwise: so that such as spend the time in vaine trifles, gadding after Playes, and idly runne vp and downe, breake that straight iniunction made by God to *Adam*: In the sweat of thy browes shalt thou eate thy bread. What whoredomes, drunkennesse, swearing, and abhominable Sodomie is daily practised? doth it not inuite and call vpon Magistrates to draw the sword of reformation? do they not crie for vengeance to heauen? surely there was neuer more filthinesse committed then now, the word contemned, Preachers despised, and a direct opposition against all honestie, that were it not for some fewe that stand in the gap, fire and brimstone would fall from heauen & consume the wicked like *Sodome* and *Gomorrah*. For doubtlesse the sins of *Sodome*, are as rife here as euer they were there, pride, gluttony, cutthroat-enuy, self-loue, vnmercifulnesse to the poore, and such like, and those not priuate: but vniuerfall in all places, and amongst most men.

The next enemy to *Vertue* is Idlenesse, a burthen of Idlenesse the impediment, a vice so deeply rooted in some, that it ca-  
steth them headlong into infernall bondage: the toade<sup>roote of all euill.</sup> out of which issueth nought but drunkennesse, whoredomes, pride, ignorance, errour, blindnesse, beggerie, and a thousand moe miseries. Time is like so many lighted lampes, that with care & diligence ought to be kept with oyle: which with dampish idlenesse are soone put out, and by negligence let fall: for mans life of it selfe is  
not

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not so short by nature, but it is more shortned by sinne, and the length of time hastned on by iniquitie. The soule is of too fine a mettall and so pure a temper as to loue to do nothing, but will be imployed in labour; yet because she is imprisoned in the walles of flesh, followeth her sluggish inclination: the body by too much ease is like a pampered Iade vnseruiceable, and her dexteritie and faculties being made blunt and dull with sloth, becommeth wholly vnfit for honest labour: for if he remit and giue his minde to idlenesse, ill corrupting motions creepe into the soule, which polluting the purer parts, do by little and little carry him to all impietie, vntill the whole man become nothing but the sonne of *Belial*: by it a wide gap is opened, for adultery to enter in at, and therefore *Diogenes* was wont to say, by doing nothing we learne to do euil: and lust (quoth he) is the trade and occupation of loyterers: and as that grand-maister of wantonnesse *Ouid*, in his booke *De remedio amor[is]* saith; *O si si tollas, periere Cupidinis arcus*. And it being asked how the Emperour *Ægylus* became an adulterer, it is answered.

*Ouid.*

*In promptu causa est desidiosus erat.*

The cause of  
the plague or  
pestilence.

It is a plaine case he was idle. For if the bodie be not set on worke, the minde goeth astray, whereby this litle world is soone ouerthrowne by the inuasion made against it by concupiscence: as whē a man doth fast long and abstaine from bodily foode, the emptinesse of the stomacke and passages, draweth into the bodie windie humours and infectious vapours, because according to Philosophie, there is no *vacuum*, but a present supply of  
aire :

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to the manners of youth. *Tully* reports that none durst walke the streetes of *Rome* without bearing about him some signe of his profession, leaft hee should bee impeacht of idlenesse: and in his oration, *Pro Archita poeta*, hee saith of himselfe: What time other men spent in sports, playes, bankets, dice, cardes, tennice, &c. that saith he, I bestowed in poring on my booke: which is vndoubtedly true, for surely had he bene idle and giuen to pastime, as many students are in these dayes, hee could neuer haue bene that notable and excellent *summus Orator*.

There is nothing so precious as time, which being wilfully or willingly ouerslipt, is impossible to be recalled, for that she is deafe and cannot heare, and therefore she is painted with lockes before, but bauld behind, because holde may be taken in the comming, but her back once past, is irrecoverable, and the lowder she is called, the faster she flyeth.

The picture of  
time.

*Mora trahit  
periculum.*

It were a world to note the idlenesse of many in these times, and what multitudes liue with doing nothing; or at leastwise in doing things vnprofitable and dishonest: yea, what numbers there be both in Citie and Towne, that liue like Drones & idle Grashoppers, as a right wise and honourable Counsellor reported in the Starre-chamber, that in the citie as hee verily was perswaded, there were at least a thousand families that could giue no honest reckening of their life. Some like *Æsops* labber[er], sit beating their heeles against a stall, some friske from house to house, as busie-bodies: others in curious obseruations and fault-finding with the gate, apparell, speech, and defects of other, and fat themselues with busie apprehensions.

R 2

This



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**Lamea** hath many childre. This peeuishe nature is deriued from that olde Witch *Lamea*, who as the Poets frame, had broad prospectiue eyes to pull out and in at pleasure, and at her going abroad, would put on and be very curious and circumspect in peering and poring about to see what was amisse in her neighbours house; but at her return home, would locke them vp in a cap-cake, and fatte downe to spinning as blinde as a beetle, and neuer sawe what was amisse in her owne house: so in like manner, many both sonnes and daughters she hath, that cram the forepart of the wallet with small defects, when the waight of their owne behinde, is readie to pull them backward into all contempt: and many female sinners frequent great assemblies for nothing else but to spye out new fashions, of which they make large comentes at their returne, neuer rest night nor day, till they be trickt vp with like trumperie, and if they spye a hole in theyr neighbours coate, a moate amisse, a wrinkle awry, then there is to do and to do, and turning it ouer againe and againe, as men ted hay, with wot you what neighbour, such a man is too familiar with his maide, he is a bankerout, an hypocrite, a busie-body, she is a muddie queane, a filthy beast, a lumpe of kitchinstuffe, and such like: is not here good ware which they offer to sell, to euery ones disgrace? and thus they passe away the time in vaine and idle obseruations, and vtterly forget to looke into their owne bosome, and prune and correct their owne deformities, which no doubt they should finde labourfome inough to reforme.

Euery day offereth a new occasion to doo good, and therefore no one house ought to slip away without some profitable thing done: but as *Cæsar* in his  
Com-

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Commentaries setteth downe his diurnal affaires, eue- *Caesar Com.*  
ry dayes businesse: so a man must exercise himselfe dai-  
ly in such things as belong to his calling, and to liue so  
that his company may be desired, and by his life to  
yeeld benefite to the place where he liueth, and not so  
to liue, as if he were borne onely for himselfe; but as *Pla- Plato.*  
*to* saith, for our friends, parents, countrey, and such com-  
mon duties which are the finall endes of euery mans  
labour: but he that regardeth neither of these, his com-  
pany cloyeth the stomacke, and therefore to be spewed  
out as an vnprofitable waster. Callings are distingui-  
shed into sundry professions, according to the necessitie  
of the time, because euery man may not onely haue  
wherein to imploy himselfe and to benefite others by  
his trauell, but also to haue helpe by the facultie of  
his neighbour: yet all come into these two, either in  
minde or in body, the Magistrate, Minister, and such as  
holde publique and sacred places, do labour in minde  
with good counfel, in gouernment and doctrine, which  
is the more excellent calling: others are manuell or  
mechanicall, which is the more wearisome & toilsome:  
without these no common-wealth can stand; for as it  
is a great pollicie in maintaining discipline, so is it not a  
little cherished by other callings. The Husband-men  
which *Tully* calleth the best citizens, in tillage, pastu-  
rage, and storing the Realme with graine. It is not e-  
quall nor agreeable to nature, for a man to liue prow-  
ling and shifting by the labours of other men, and prey  
vpon their earnings, but to labour himselfe in some cal-  
ling, that his company may be enioyed

The Philosopher did measure out their rest, and in-  
uent meanes to breake their sleepes, and shaking off the

R. 3

drow-

*Virtues Common-wealth.*

~~rowmisse~~ if nature, were content onely to refresh  
~~the~~ ~~poore~~ that the poores might be more pliant to per-  
~~one~~ ~~one~~

~~he~~ ~~repeated~~ him of nothing he had done in all his  
~~he~~ ~~is~~ ~~much~~ as of two things; one in going by water  
~~where~~ ~~he~~ ~~might~~ have gone by land: the other in passing  
~~the~~ ~~day~~ idly, and doing nothing.

~~he~~ ~~loved~~ it so much, that least it should abate  
~~the~~ ~~brave~~ of his souldiers, and raise tumults, kept  
~~them~~ ~~occupied~~ in appointing Iudges to trie out such as  
~~but~~ ~~haver~~ themselves most valiant in the warres, to  
~~whom~~ ~~he~~ ~~gave~~ rewards due to their deseruings. Him-  
~~self~~ ~~delighted~~ in the workes of *Homer*, in so much as he  
~~would~~ ~~lay~~ it vnder his head when hee slept, to read in  
~~when~~ ~~he~~ ~~awoke~~

*Demetrius* would spend the time in catching flies,  
*Lucullus* in building. *Diogenes* in rowling his Tubbe vp  
~~and~~ ~~downe~~. *Marcus* in carrying heapes of stones  
from place to place. And if we consider the workes, la-  
bours and large volumes of the Fathers, Philosophers,  
Orators, Historiographers, Poets, and Schoole-men,  
we may see they made precious vse of time, and by ta-  
king hold of opportunitie, left a memorie thereof to po-  
steritie.

When *Titus* had mispent one day, and it was gone  
~~before~~ ~~he~~ ~~was~~ aware, cried out, *Amice diem peridi*. O  
my friend I have lost a day. *Appelles* would not loose a  
day without shadowing a phisnomie.

It is remembered of the Emperour *Ostauian*, that in-  
trusted his sone in martiall affaires, and his daughter  
in making cloath, as well to get their owne liuing, if ad-  
~~uantage~~ ~~handed~~, as to keepe them from idlenesse.

Euerie

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Euerie one therefore ought to apply himselfe to some honest businesse, and stirre vp his body and mind to some commendable science: for by labour and exercise, *Vertue* is purchafed, when by daftardly idleneffe the poores become soft and delicate, through which they fall into sports, playes, and immoderate pleasures: and being emptie of all good motions, the diuell soone takes vp his lodging, and keepes open house for all vices: the very rotte and spoile of youth, the summons to beggerie, which like a beadle doth scourge in the ende with the whip of repentance.

*Haniball* after all his great victories, by idleneffe was wrapped in delights, and lost his honour.

*Alexander* at *Babylon* ouerthrew his glorie and his further hopes by dalliance, and quenched that fortitude and valour with which hee was so really endued.

*Sardinapalus* was exiled his kingdome through idleneffe and carelesse gouernment.

Time flyeth away with wings, and therefore a wise man will lay holde of her forelockes while it is to day, to enrich the minde with the experiments of those things that bring perfect blessednesse. For it may bee supposed that God would neuer haue put a foule into that body which hath hands and feete, instruments of doing, but that it was intended the minde should set them on worke, and imploy them in action; and not to holde so diuine an essence in the dungeon of idleneffe.

We are borne to labour, as well as the birds to flye. *Salomon* sendeth vs to the Emet to learne wisedome, to consider her industrie, who like a good Econimist, provides

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prouides in Sommer for Winter, whereof *Esop* affoordeth a pleasant conceited fable: The Ant & the Grasshopper (saith he) walking together on a funnie banke, the one piping and carelesly skipping, looked after nothing; the other circumspect in prying about what provision was scattered in the way, carefully gathered it vp and carried it to her cabbin, whom the Grasshopper seeing, scorned this needlesse thrift with many bitter taunts: now it fell out, that in short time these two parted, the one to her faire sweetes which the season did yeeld, the other to her labour; the one respected the time present, thinking the Spring would last all the yeare; the other time to come, providing against the sharpe stormes of frost and snowe. Anon colde winter grew on, and tooke from the Grasshopper her wonted moisture, bereft him of his piping, and with his shackle hammes weakely skips too and fro, and beeing pincht wth hunger, and drencht with shewers, went for succour to the Ant, her olde acquaintance, and entreated some reliefe, but the litle worme demaunded what she had done all the Sommer time, she could not prouide for Winter? The Grasshopper answered with a hollow voyce, she sung to delight the passenger: then now you may daunce quoth she, to ease your hunger. With this the Grasshopper yeelding to the weathers extremities, foodelesse, comfortlesse, and succourlesse, died without remedie: alluding by the alligorie to such idle and laizic meacocks, who spend the Sommer of youth in wantonnesse, that when the winter of olde age commeth, are forced to want and feele the stormes of penurie, and languish by inferred pouertie. And therefore while time doth offer it selfe, and the body able to endure, it  
is

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is good to feeke for those things that may bring ioy and comfort to olde age. Neuerthelesse youth doth suppose that God keepeth a court of faculties for them to take vp a dispensation, to runne madding after euery vanitie, hauing as they thinke, so much time as they know not how to spend it: but as the Miller who hauing too much water, openeth his floud-gates and sluces to let it passe: so they think they haue time *plusquam satis*, more then needs, and therefore vse meanes to spend it by breaking vp the floud-gates of their vaine affectiōs: and least they should be pent vp with too much time, let it vnprofitably runne out, and gather nothing by theyr owne labour, but spoile house, land, and whatsoeuer is left, in banqueting, dicing, hunting, hawking, and carding, which like a bauin giueth goodly blaze for a while, but is soone out, and in the end glad to warme their nailes with their owne breath, and when frostie age commeth on, the ioynts feeble, the bloud dead, the body colde, and a quiuering paulfey ouer-spread the limbes: oh how faine would he be thriftie, and how nearely doth his want pinch him! he is forced with the laizie Grasshopper to bewaile his state, and repent the losse of time. Oh what goods and possessions did my friends leaue me, which are prodigally wasted? how often did they seeke to reclaime me with good counsell if I had bene gracious? and those vices that mustered about my young yeares, how soone might I haue suppressed them? but then being young and foolish, am now olde and beggerly: to whom shall I communicate my grieffe, that will yeeld succour? all my laments are bootlesse, relentlesse, and pittilesse: what a heauie reckening haue I to make, wasting so many idle houres in eating,  
S drinking

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drinking, ryoting in sports, games and pastimes, and all my flourishing youth in idlenesse, not spending one houre in his seruice to whom all is due, & now I should find most comfort in that I haue got so neare my end, a hell of vnquiet torments lye on my conscience ready to sinke me downe to hell. Let youth therefore be warned, and laie holde on the winges of Time while it is to day, leaſt by ſlipping the tyde of opportunitie they fall into a ſorrowfull lamentation when it is too late.

And therefore ſuch old men as are ſorrie their youth is gone, it is a ſure token they were neuer wiſe nor gracious, for hee is no wiſe man that repineth at the moſt profitable things: for age taketh away the delight of the fleſh, the roote of all euill: for there can be no greater plague to mans happineſſe then the will of the bodie, which by the priuiledge of youth is ſubieſt to ſo many indireſt courſes, deſtroying the iudgement, and putting out the eye of reaſon, no communitie with *Vertue*, but a liuely brotherhood with vice and vanitie: yet ſome take great glorie to crake of their youthfull acts and tell many ſtories of their pranks in former time; I did this and this faith one, I thus and thus faith another, I holpe the Prieſt to ſay Maſſe faith a third, and by bragging of their ſtinking rottenneſſe and reuiuing their own ſhame: Suppoſe they gaine credite for ſuch infamous practiſes, and commend themſelues to poſteritie, as men endued with notable exploits, but howſoeuer they boaſt, they glorie but in their owne ſhame, and by ſporting at theyr wantonneſſe, bewray theyr owne guiltineſſe: for if thou haſt committed any horrible offence in the time of ignorance, and not repented thy ſelfe of it in  
time

The vanitie  
of ſome olde  
men.

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time of knowledge, thou hast giuen consent to thy leaudnesse and so standest guiltie before God: and therefore the Prophet *David* praieth God to forgiue the sinnes of his youth.

*Licurgus* by his lawes forbad young men to play, or goe idley vp and downe in the Marte or common places, or to be nurfed vp in delights and pleasures, but in husbandry and tillage, that in their first yeares they might not taste of idlenesse.

And *Zenocrates* did vse to diuide the day into parts, referuing one part for silence, that hee might meditate how to speake: not onely therefore the Realme is prosperously held vp by businesse and labour, but a mans priuate wants supplied, and his domesticke needements maintained: whereas idlenesse ouerthroweth all: and therefore warres in a kingdome are more profitable (saith one) then peace, for warres stirreth the minde to *Vertue*, when peace breedeth idlenesse, And as the Poet saith:

*Nam qui defidiam luxumque sequetur inertem,  
Dum fugit oppositos incauta mente labores.  
Turpis inopsque simul miserabile transiget enum:  
At quisquis duros causus, virtutis amore,  
Vicerit, ille sibi laudemque decusque parabit.*

For he that giues his minde to sloth  
to riotize and ease,  
And honest labours intermit,  
his idle limbs to please,  
Both naked, poore, and miserable,  
old age on him will cease.

S 2

But



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But if that he for *Vertues* sake  
with labour hard exceed,  
Mortall fame he purchafeth  
for this his manfull deed.

How lamentable is it therefore for youth to be ignorant, and defeat theyr mind of the store-houfe of knowledge, & fo iniurioufly wrong themfelues in the way to bliffe? for ignorance is fearfull, an inconstant paffiō, bafe and contemptible, and is foone seduced, becaufe it knowes not how to vse that well it poffeffeth, but is rash and headie, taking falfehood for truth, Vice for *Vertue*, not being able to diftinguifh one from the other: and by this deceit is carried into errours, omitting all good examples and honeft actions: for if the carriage of wife and graue men be not obserued, the minde is clogged with ignorance, not onely not able to direct others in any matter of doubt, but is forced to aske counsell for himfelfe in euey trifle. But a foole (faith *Salomon*) is wifer in his owne conceit, then feuen wise men that can render a reason: and drinking fo much the water of felfe-loue, doth get fuch a buzzing in his braines, that managing his bufineffe by his owne wit, draweth vpon himfelfe speedie repentance.

Oh how foone Vice creepes vpon the affections of youth in the fpring of their yeares, if idlenesse flip in: for being intangled in the net of libertie, doth chauke out to himfelfe the way to trace in, affecting that which the multitude feeme to allow, be it neuer fo contrarie to found iudgement: and therefore the best inheritance that fathers can leaue to their children, is good bringing vp, as a fure stocke to liue on in olde age: for to  
put

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put wealth into the hands of youth, before hee haue wisedome to guide it, is as if hee should set him on a young coult backe that was neuer sadled, needs must he dangerously fall, hauing neither wit nor strength to rule him as he ought: or as if hee should put his patrimonie into a ship, and make his sonne Pilot, who for want of skill, needs must suffer shipwracke. And youth is no sooner capable of reasō, but by idlenesse the mind is carried into a multitude of vices, like a standing pond that gathereth nothing but scum and filth.

Those parents therefore that put their children to be seruing-men, haue small care of their education, for that they doo not onely mispend the time, but learne such vices as cleaue fast to nature, not easily to be shaken off, that many times they are forced to vnlawfull shifts in youth, or begge their breade in age. And Gentlemen incumber their houses with many vnqualified seruants, which deuour and eate much, but get little, and vnder pretence of seruice, do nothing lesse then serue without all contradiction; it is no charitie to foster such an idle superfluitie of seruants, with that which might better be spent on the blinde, lame, and poore people then on such which serue for nothing but to beautifie a house, and picture and shewe forth their persons. Honor and worship resteth not in keeping many seruants, or riding with a great troupe, but in his owne vertue. For though wise men for curtesie, and fooles for simplicitie, do reuerence and salute them, yet are they no whit the more honourable, vnlesse they be iust, temperate, affable, modest, and haue such vertuous properties, & morall conditions, as that they may be vsed in the Common-wealth, for the seruice of their Prince and Countrey.

A Seruing  
mans life an  
idle life vnles  
he be employ-  
ed in some of-  
fice.

S 3

Many

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Many idle persons drop out of Gentlemens houses, who with a frowne of their maister, are turned out of all preferment, not able to get their owne liuely-hood, but constrained through want to follow bad courses, & being out of seruice, fall into offence of lawe, and are many times eaten vp by Tyborne.

And yet some heires of good possibilities, vnder colour of learning ciuilitie, humanitie, and some commendable qualities, are by their parents made Seruing-men, and their young wits so pestered with vice, that they sildome proue good members in the Common-wealth.

To conclude, euery one ought to betake himselfe to some honest and seemely trade, and not suffer his senses to be mortified with idlenesse: for whom the diuell findeth in that case, hee soone possesseth, employing him in some damned worke, and wicked practise, and for euer disabling him to be vsed in matters of good consequence.

*Sarge igitur duroque manus adsueſce labori,  
Det tibi dimenſos craſtina vt hora cibos.*

Raiſe vp therefore thy lazie limbes,  
apply thy minde to paine,  
Both foode and cloath, and all thing elſe,  
with eaſe thou ſhalt attaine.

Rioting and drunkenneſſe doth both corrupt the body, and pollute the ſoule, and is ſuch an extreame madneſſe, as it transformeth a man into a beaſt, ſauing in forme and portraiture, putting out the light of vnderſtanding,

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standing, dulling the wits, breeding diseases, hatching whoredomes, vncleannesse, quarels, strifes, &c. which as a chaine, draweth one linke after an other, vntill the linke of wofull wretchednes, maketh his death timerous and fearfull by his leaud life : yet notwithstanding so ordinarily practised in most places, as it is scarce noted as a fault. An euill custome not contradicted, is made current by long vse. But as the schoole-men say, *Bonum quo comunius es melius* : by how much the more common goodnesse is, by so much the more is it prized. So it holdeth in the opposition, the longer a beastly custome is in vse, the more odious and loathsome it is. This cacethes, or ill custome, vsurpeth such a priuiledge, and incroacheth so vpon the good maners of men, by coming in the habit of honestie, that they are not ashamed to hide their filthinesse with glorious titles, and necessarie colours, as a spurre to quicken the wit, and set an edge on a blunt capacitie, a whetstone to memorie, a breeder of loue, an enemy to melancholy, a chearing the minde, prompt the conceit, a readinesse to pronounce, and many such : youth that are easily caught with these baits, and tasting the sweetnesse of this sin, are by manhood and age so deeply rooted, that they rather seeke to nourish an ill custome, then to frustrate so abominable a practise, filling the body full of diseases, emptying the purse of all thrift, and cause them to stumble on theyr graues before olde age come.

Neither can these allegations imputed to this vice, excuse the dangerous effects which proceed of her monstrous deformitie. For as the Poets allude that *Medusa* could turne men into marble pictures, *Circes* into swine,  
so

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so the excessiue vse hereof altereth reason, vnderstanding, and all the poores of the minde, and wrap vp many brutish conditions in a humane shape; for he that is ouerladen with sensualitic, looseth the vse of all those graces and diuine faculties wherewithall a modest and sober man is possesse. And as those properties may holde in part, that is, so long as moderation beareth sway, so once falling into the more, it can no longer stand: for as one may sharpen his knife with grinding, so by too much and often doing it, the edge and mettall may be quite ground away and made blunt; and therefore *Anacharsis*, a great wine-bibber, who was choked with a huske of a grape, did notwithstanding preach this doctrine: The first draught faith he, cherisheth the blood, the next comforteth the heart, but the third inflameth the braine, fumeth into the head, and breeds drunkenness.

He said moreouer, that the vine bareth three maner of grapes, the first of pleasure, the second of drunkenness, and the third of sorrow.

O how farre doth intemperance make a man differ from himselfe, and forget the finall ende of his creation, in procuring enemies against his owne happinesse! O what lamentable Tragedies is by this Vice acted among wine-bibbing companions! There bee euils inough we bring with vs into the world, and we haue worke inough to holde warre with them, though we procure no more, which are alwayes a temptation to our best parts.

Drunkenness is no inbred nor inherent sinne, but procured by custome and bad company: it corrupteth the soule, sucketh out the iuice of the body, withereth  
the

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the beautie, drieth vp the sinewes, and like a canker corrodeth and deuoureth vp all good motions, making that body which should be a holy temple, a habitacle and dwelling house for the diuell: for being ouerladen with wine & gluttonie, the bodie is so much brokē, that as a holy Father faith, it is a wonder that those bodies made of earth and clay, become not myre and dyrt: it stirreth the mind to whoredome, for like twins they are neuer a sunder: *Sine cerere & baccho friget venus*, without wine and belly-cheare lust would be asswaged, incapable of conceit: for you shall neuer see a drunkard so well-aduised to aske counsell, or with patience marke good documents, but either fleere and laugh it out, or be furious and quarrellsome: and therefore Father *Cato* was wont to say, it was lost labour to talke of *Vertue* to the belly, for that it hath no eares to heare, because their loose life maketh religion loathsome to their eares. This wine-washing licour giueth such scope and libertie to the tongue, as it rowleth vp and downe restlesse, annoying the whole world with vnneccessarie prattle, running into all degrees, censuring all men, and laying out that openly, which modestie would conceale, powring it into the bosome of his pot-mate: for the tongue of a drunken man, is the clozet of his heart; and that which a sober man thinketh, a drunkard speaketh. And as by a noise of crowes, one may ghesse where carrion is, so a flocke of drunkards may be found by their words, being so inflamed with the fume and strength of the liquor, as it is impossible to keep silence. Therefore as *Cicero* faith, there need no racking to procure confession of the truth, for it may with more ease be gotten by drunkennesse.

T

And

*Vertues Common-wealth.*

And as *Homer* saith, wine distracteth the wits of a wise man with voluntary madnesse, and his grauitie is vtterly quenched with indiscretion. A drunken man is so prolixious and talkatiue, as he molesteth all his hearers : if he be in company with a sober man, he wearieth him with talke : if he come to the sicke, he griueth him more than his sicknesse : if in a ship among passengers, he annoyeth them more then the waues of the sea : so that wherefoeuer he commeth, he is troublous and irksome.

It were one of *Herculus* labours to describe their seuerall humors, some apt to quarell, if but croft with a word, and not pledged as he would be, & readie to stab and make worke for the Constable : an other throwes the pot about the house, breakes the glasse windowes with his dagger, and calls his hostile whore : some full of Apish tricks and toyes, sing, hollow, whoope, sweare, and swagger, with such confused disorder, that a sober man comming amongst them, would verily thinke hee were in hell, carowing healths on their knees, at which great snuffe is taken, if not duly pledged ; and so great indignitie offered, as many times the field is chalenged, where the diuels champions trie their valour, which to some is vntimely warning. Some like swine, wallow in their own filth, and forced to disgorge and cast vp the superfluitie and excesse, which calleth for vengeance from heauen, for so monstrously abusing the good creatures of God.

And though a drunkard recouer himselfe againe, yet the effect doth still remaine, leauing such a flyme behinde, as defileth both body and soule : yet not a fewe are rocked a sleepe in this brutish desire : but o  
beastly

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beaftly and finful desire, to circumscribe a mans chiefeft good within the compasse of his belly, and destroy all those good parts that inhabit about the soule, and suffer the basest part of the body to overcome the five wits. What a madnesse is this, custome getting victorie by little and little, preuaileth so much with some, that they become remedileffe, and haue not only the mappe of drunkennesse drawne on their visage by continuall vse, but the whole man polluted with the essential properties thereof. Oh how odious is this vice to God and good men? and how dooth it putrifie and contaminate body and soule, and yet how plentifully doth it raigne in most places without suppression? for now all good fellowship is in drinking, and hee is a flincher that will not take his licour, and be drunke for companie.

This riseth from sufferance and too much lenitie: for if drunkennesse be but a May-game, and hee accounted no good fellow vnlesse hee be a perfect drunkard, no maruell if it be so much practised. But the surplusage of Ale-houses, especially those that are kept by vnconscionable and irreligious persons, who make no scruple to open their doores to euerie drunken mate, is no small meanes to multiply a swarme of monsters in the Common-wealth.

Ale-houses  
the cause of  
much drunkennesse.

Is it not lamentable that a poore man who hath nothing to keepe his charge but his fore labour, spendeth all hee can rap and rend in drunkennesse and ryo-ting, and his wife & children want that which he leaudly wasteth, and where is the cause but in such base minded people, that for greedinesse of filthy lucre doo suffer them to drinke out theyr eyes, and sweare

T 2

out



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out their hearts so they may gaine: but let them be assured that hell mouth gapes to swallow vp such greedie accursed monsters, vnlesse they turne with speedie repentance.

It is now growne an exercife and a game of actiuitie, to swill and quaffe much, and he that drinketh most winneth the prize, whereof hee is as proud, as if he had carried an oxe with *Milo* at the Olympian games. And by your leaue, drunkennesse is too grosse a terme, and deferueth the stabbe. For although all those fine termes and prittie Epithites, which are giuen to that sinne, import as much, yet (forfoothe) it muft be couered with many sportiue denominations; otherwise you shall incurre no small displeasure, and bring your selfe into a drunken danger. But let them blinde it so long as they can with neuer so many faire attributes, yet sobriety and reason will vnmaske and lay them open, to their vtter oblique: and though they frame this naked excuse, which they alledge as a poore shift to saue theyr credit, that they are not drunke so long as they knowe what they doo, can goe, stand, hold their first man, and keepe a iust reckening of their pottes. But he that drinketh more then will content the want of nature, and falleth into the excesse, though his braine be so well settled as he is not by and by bereft of reason, yet he deferueth no other epithite then a bowtie beastly drunkard.

And when by coaction one shall be vrged either being not a thirst, or his appetite not mouing, the one offendeth in offering, the other in taking: and hence it is so great strife and quarelling ariseth, and so many frayes and field-meetings growe.

Drinking

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Drinking one to an other (according as I conceiue)  
is no other but a participation of loue, and a kinde com-  
munication, as when a man faith, Syr, I drinke to you  
with all my heart this cup of wine; being as much as if  
he should say, all the strength and good this wine shall  
minister to my body, I am readie to spend it in your ser-  
uice, which being gratefully requited by the other, is  
full of humanitie.

The vse of  
drinking one  
to an other.

Many noysome detracting euils lye hid in the bo-  
some of a drunkard, which breaketh out vpon euery  
occasion, in so much as he can neuer be at peace, but  
one torment succedeth an other; which as eating vul-  
cers or sores, byte and gnawe continually, neuer suffe-  
ring body or mind to haue one houres respite for intol-  
erable anguish.

The often  
bibbing at  
feasts, breakes  
the bondes of  
modestie.

Some are ne-  
uer well but  
when theyr  
nose is in the  
pot, and so are  
made drunke  
by accident.

The body I say, is subiect to so much pestilence and  
rottenesse, as cannot in fewe words be expressed, the  
face blowte, puft vp, and stufte with the flockes of strong  
beere: the nose so set out with pearles & diamonds, that  
by the reflecting beames which they cast frō so glorious  
antiquitie, the bye-standers may see to walk as by a ligh-  
ted tapor: and the whole body so impaired and shaken  
with goutes, sciaticaes, panges, palsies, apo[p]lexies, &c.  
that for the most part lye vnder the Phisitians hand:  
who though they liue, yet such life is a liuing death, for  
*Medice viuere est miserè viuere.* And being thus fursitted  
liue disconsolate, and hasten their owne destruction by  
casting themselues headlong into the bottome of end-  
lesse wretchednesse. For the excellencie of reason be-  
ing thrust forth of her cabbin by wine-washing excesse,  
they incidently fall into woe and miserie.

Thus doth  
God pursue  
them with his  
iudgements:  
some the gal-  
lows knits vp,  
the sword de-  
uours, the pox,  
marbles, &c.

*Lot* being drunke, committed incest with his daugh-

T. 3

ters

*Vertues Common-wealth.*

ters. *Noah* was mocked of his sonnes. *Holofernes* had his head cut off by a poore woman : for it is an easie thing for the diuel to accomplish his will, if the mind be bent to surfetting. For this is that poysoned fountaine out of which floweth so many maladies, greeuous & long diseases, impostumations, inflammations, obstructions, venosities, and what not, whereby the mildnesse of nature is disturbed.

And therefore one of the Sages being asked why he refused a cup of wine when it was offered him, because (quoth hee) I take it to be poyson : for this other day when I was inuited to a Feast, I sawe that euerie one that drunke of it, soone after decayed, both in minde and bodie, hauing lost both reason and vse of their limbes : and as the Poet saith, *Vino forma perit, vino corrumpitur ætas.*

But these straunge euents happen not simply in respect of the wine it selfe, being in it[s] owne nature good, (for if it be moderately taken it comforteth the bodie, and cherisheth the minde, strengtheneth the sinewes, and helpeth the eyes : and that was the cause Saint *Paul* counsell'd *Tymothie* to drinke a little Wine) but only and altogether in the intemperate and immeasurable v-sage.

So is it likewise in meates, when one doth gurmardize and feede vpon diuersitie and disguised dishes of manifolde operations. Many accidents arise and diseases growe, and this by reason of the contrarietie of different natures of those meates, and in the superfluitie and abundance as the prouerbe saith, much meate much maladie : whereas in simple and vniforme kindes, delight neuer exceeds the appetite : and  
he

*Vertues Common-wealth.*

he that feedeth but of one dish, liueth longer, and is more healthfull then those accidentall dieters & queasie stomackes that glutte themselues with euerie kinde artificially compounded, sometime of easie digestion, then of harde digestion, that many times before one can be concocted, the other putrifieth in the stomacke, and this is verie familiar in common knowledge, that the ploughman that liues by curdes, bread and cheese, and such homely fare, workes harde all the day, and lyeth vneasie at night, is more sounder, healthfuller, and more free of malladies then those fine, nice, and curious dyeters.

Now when the bodie is thus misdieted by surfeiting and drunkennesse, it is not only subiect to diseases, and afflicted with torments and incurable laments, whereby it becommeth vnweildie & vnfit for any vertuous exercise, but also draweth the horror and iudgements of God vpon both bodie and soule. How ought men therefore to liue soberly and chastely, and stoppe the abuse of such abhominable Epicurisme: and as wise *Cato* saieth, Eate to liue, and not liue to eate, like the Epicure, that putteth all his felicitie in *Bacchus* his belly-cheare.

By this the quicke conceit of the spirit is dulled and made impregnable, the glorious sun-shine of *Vertue* eclipsed, and all good motions quite extinguished, that a man cannot be faide to be a man, but the trunke or carkasse of a man, wherein an infernall spirit in stead of a soule doth inhabite.

Heereby hee becommeth rash-headed and vnadvised, dooing that in haste, whereof he repenteth at leifure

As

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As *Alexander*, who in his drunken nesse would sleie his dearest friends, and being sober, would be readie to kill himselfe for anger : and all those noble vertues and princely qualities wherewith he was endured, were all defaced by the intollerable delight he had in drinking.

The famous Citie *Persepolis* in a drunken humour was burnt to ashes, which was no sooner deuised by *Thayis* the harlot, but was executed with great celeritie : but recouering his wits, repented his folly : for with this spirit is a drunken man alwaies possesse to attempt things rashly, to despise good counsel, to vndertake great exployts, but neuer with mature deliberatiō, vnruely, disobedient, and violating the lawes both of God and man : and lastly, with the foolish Troians (*sero sapiunt phruges*) be wise when it is too late. If this *Hidra* infuse her venome into the tenderesse of youth, and [be] not crushed downe when it begins to peepe, by killing the serpent in the egge, but suffered to grow ripe, ô how it distilleth into the soul, and pulles downe the whole frame of *Vertue*, whereby he is cast downe headlong from a high promentarie, into a deep vgly dungeon ; it weakeneth the nature, and maketh them fooles and meacockes, and fit for any imployment.

To giue wine  
to youth is  
*olium igni*  
*addere.*  
*Vinum est*  
*quasi reme-*  
*dium aduer-*  
*sus duritiem*  
*senectutis*  
*largitus est*

And therefore the Spartans and Lacedemonians at their great festiuals, would shewe vnto their children drunkē men, that by seeing their beaftlines they might shun the like practife.

It was a great shame among the Athenians, for a young man to haunt tauernes or common tap-houses in so much as on a time when a youth beeing in a tauerne and seeing *Diogenes* come towards him, shifted into an other roome for feare he should see him. Nay  
quoth

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quoth he, stay young man, the more you goe in that way, the further you goe into the Tauerne. If *Diogenes* or *Poleman* lived in these daies, they should haue worke inough to sweepe youths out of Tauernes and Ale-houfes, being now traded vp in it, as in an occupation.

If we see a man often frequent the Phisitions house, we by and by suspect his health, and suppose he is not well, his body out of temper, and some infirmitie breeding: so when we behold one often to repaire to such places of ill note, we may censure him, and safely conclude his wits are distracted and daungerously infected with *Opprobrium medicorum*.

Neuerthelesse, leaud company is the ouerthrow of many good wits, which otherwise be ingenious, and of a liuely promptitude to *Vertue*, getting such vices in an houre, as tarrieth with the many dayes: for bad company is as a stench about a man that annoyeth the fence. And as cleare cristall water is corrupted if it fall into a stinking puddle, so a vertuous minde is stained with the leaud vices of loose liuers: and therefore no man can be freed of the effect, till he shun the cause: for conuersing with naughtie people, the good disposition is sooner infected with their euill maners, then the bad reformed with their good conditions. For as by a contagious ayre the soundest bodies are soonest infected, so the tender and greene capacitie is soone violently carried away into all voluptuousnesse. For as it is impossible to holde the hand in the fire, and not be burnt, so can hee not holde fellowship with bad companie, but hee must needs be the worse.

Euery creature keepeth a due course and order: the Sunne like a ramping Lyon, runneth about the  
V world

*Vertues Common-wealth.*

*Sunt septem  
stella, in hu-  
mero tauro.*

world with a swift reuolution: the Moone knoweth her sitting downe and rising vp: the *Pleiades* keepe their stations: the Starres goe their circuit: the earth, the sea, and euerie creature keepe theyr time, onely man is out of frame and temper too, and euerie part disioyned, the naturall impediment is the verie bane and putrifaction of the soule. Oh how hard is it then to pull out those weedes within, which like rebels hold a continuall warre against all good motions: a greater victorie is it therefore to ouercome a mans owne selfe, then to conquere a citie: for he that vanquisheth anemie, mastereth but flesh and bloud, but hee that can humble his pride and rule his passions, ouercometh the diuell: the one is but the sonne of man, the other the sonne of God.

*Dauid* could cut off the head of *Goliah*, yet was not able to tame his owne affections.

*Sampson* could slaie the Philistines with a iaw-bone, and yet was made a slaue to *Dalilath*.

*Ouid Me-  
tam.*

In like manner the Poets ascribe to *Hercules* many incredulous labors, as in killing the snake of *Learna*, mastering the wilde bull of *Aramanthus*, clenfing *Domedes* stables, killing the Centaures, and such toilsome works, that his taske-mistresse *Iuno* was faine to crie out, *Defessa sum iubendo*, and yet for all this was conquered by lust, and made spinne on a rocke by *Omphila*, with womens garments.

So by this we may see, that it is more difficult to quench the raging lust of concupiscence, and chase away the corruption of nature, then to do these wonderfull labours. Which thing *Cicero* in his Oration *Pro Marcello* dooth well remember, speaking to  
the

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the Emperour: O *Cæsar* (saith hee) thou hast subdued kingdoms, subiected nations, tamed the Barbarians, and brought them vnder the Romaine yoake, and by thy matchlesse and heroicall spirit, hast made the Capitoll ring of thy glorious triumphes: yet notwithstanding, to beate downe ambition, to bridle furie, to temper iustice with mercie, to be humble in maiestie, and conquer the vnruely passion of the minde, hee that can do this, *Non ego cum cum summis viris comparo, sed simillimum deo iudico.* I do not onely compare him with the best men, but I thinke him rather a God.

By this it is manifest, that this *Annarchie*, this rebellion that is in nature, cannot so easily bee bridled and kept from rushing into disorder, but by execution of lawes: and to this ende is the Magistrate set vp, and the sword of Iustice held out, to tame the vnrulinesse of nature.

Now therefore the whole felicitie of man standeth in temperance, and in quelling those boyling lusts that set themselues against the noblenesse of *Vertue*.

*Epictetus* giueth two rules, to beare, and forbear; by the first, patiently to beare aduersitie, and the bitternesse of Fortune: by the second to flye concupiscence, and abstaine from the will of the flesh; and these are the two pathes leading to *Vertue*. To conclude, there is no true ioy without *Vertue*, this is perfect honour & true nobilitie: she offereth her self freely to euery man, she denieth none, but is open and ready to all that will seeke her, and doth neither require house, land, or worldly wealth, but is content with a poore naked man: and therefore seeing that all is vaine without her, it is a shame

V 2

to



*Vertues Common-wealth.*

to desire glory by riches or birth, and not rather deferue it by his owne vertue. For he that is therewith possesse, is famous in earth, glorious in the graue, and immortall in heauen, according to the Poet:

*Omnia roscidulæ quæcunq; sub orbe Dianæ  
Vivunt, sunt fatis interitura suis  
Virtus sola, mori diuorum munere nescit,  
Cumq; suis musæ vatibus vsque manent*

All things that vnder *Dians* sphere doth liue,  
or draweth breath,  
To fatall chaunge are subiect sure,  
and vnto a greifly death :  
But *Vertue* onely with the gods remaines  
immortall aye,  
Where her religious followers  
do liue in happie staye.

By *Vertue* the famous *Camilli, Fabij, & Scipiones*, are mounted vp aboue all earthly weaknesse, & a memorie of their noble vertues cōmēded to posteritie, For there is nothing in this world of so great price, and which causeth more to augment, then the trade of good manners. For by this meanes, not onely fathers of families haue taken a domesticke forme of regiment in theyr houses, by good order keeping, but also Kingdomes, Common-wealthes, and publique affaires, doo hereby flourish, and are happily maintained. And for this cause I haue willingly aduentured to moue and stirre the mind therevnto, and that with a zealous affection. And although I haue taken vpon mee a thing very vnfit for  
my

*Vertues Common-wealth.*

my rude and small vnderstanding, yet I doubt not but the honest and vertuous will gratifie and approue this my simple endeouour: especially because they more esteeme the preciousnesse of *Vertue*, then the pompious glorie of Vice: wherein they obserue the counsell of the wise Heathen, who wisheth that no man should despise the simple labor of an other man, especially if he speake good words, and giue no offence to the weake. And this was *Platoes* diuine institution amongst many other soueraigne decrees, that it is needfull in euery Common-wealth to prescribe and giue order that it be not permitted to any man to publish any thing hee hath composed, except it be first perused and allowed by indifferent Iudges therevnto assigned. If this iniunction were duly obserued, so many leaud bookes, vaine pamphlets, and scurrilous ditties would not so easily passe, neither would idle wits bend themselues to write. For now through the abundance of naughtie bookes wee are greatly endamaged, for by learning the sound doctrine of good men, the basest and blindest manner of writers is most-what approued. From this spring or fountaine is risen this mortall and monstrous infection before noted.

Neither is this all, for there is a naturall rebellion, which like a fore runneth ouer the whole body: so that if the ground of the heart be not fallowed and ploughed vp, and good seede sowne therein, the happinesse and felicitie of man is choked with weedes and poysoned with Hemplocke: iniquitie hath gotten the vpper hand so farre, that if we looke into the monstrousnesse of sinne in this age, we may see euery abomination sport it selfe, as though there were no God. Drunken-

V 3

nesse

*Vertues Common-wealth.*

neffe is good-fellowship. Whoredome and adulterie youthfull pranks. Swearing, the fire of manhood : Hypocrisie, deceit and cousonage, a common practise. In a word, there be too many whores, too many knaues, too many brothel-houses, too little labour, too much hate, too little deuotion, and too much hard-hearted Christianitie. But I speake not this to derogate ought from the diligence of any. Neuerthelesse, it were to be wished, that more care were had to execute Iustice on such grieuous malefactors. If I haue done well to note what is amisse, thou shalt doo much better to mend the abuse.

*Or if it be ill and of little worth,  
If thou canst do better, I pray set it forth.*

Finally, the consideration of these abuses before named, ought to stirre vp both superiour magistrates, and inferiour officers, to aduance *Vertue*, and reforme Vice : because as the one begetteth most heauenly things in this earthly world : so is the other the ouerthrowe of all happinesse, both here and in the life to come. The Minister of the word therefore is not exempt from this labour, for as he is the Phisition of the soule, so is hee to watch ouer the sicke patient : not so much to *attendere famæ & corpori*, as to *negligere salutem ecclesie*, to be olde in yeares, and young in knowledge : to couet to be rich in purse, and poore in charitie : to purchase pleasures, build great houses, and shewe no fruites by the sequell and euent that they worthily enioy their dignities : as many do in this age that stand in a spiritual place, are notwithstanding meere temporall men, and so rooted in the  
flesh,

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flesh, as they yeeld no fruites at all of the spirit : but they ought for care, conscience, and in a godly zeale, holding sacred places, to labour earnestly and officiously, to suppress those horrible euils that are so vsuall and commonly practised ; that by this, sinne and wickednesse may be abolished, the true seruice of God maintained, to his owne glory, the good of his Church, and the happy and peaceable gouernment of this honorable Citie.

*FINIS.*

The faults escaped in the printing, I pray thee friendly Reader correct with thy pen : for by reason of some earnest businesse, I haue not so narrowly looked to them as I would haue done.



## NOTES AND ILLUSTRATIONS.

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Page 3, Epistle-dedicatory to "*the right Honourable Robert Lee, Lord Maior of the honourable Citie of London*"—long since passed into undisturbed oblivion, albeit I have chanced upon his name in other dedications. He was Lord Mayor when James I. came to the throne, and was knighted by him at the Charter House 11th May, 1603. In *Some Account of the Citizens of London and their Rulers*, by B. B. Orridge (London, 1867), to his name in the list of Lord Mayors he appends the following note :

"From Bridgnorth, Alderman of Dowgate. Being Lord Mayor when James I. was invited to come and take the crown of England, he subscribed in the first place before all the great officers of state and all the nobility, being said to be upon the death of the King [sovereign] the prime person of England." In Stow's list of Lord Mayors he is called "son of Humphrey Lee of Bridgnorth, in Shropshire." Death-date unknown.

„ 4, "*Alexander refused not a cup of colde water*," &c. John Davies of Hereford, in his *Paper's Complaint*, makes game of this threadbare anecdote as introduced into Epistles-dedicatory:

"The poore man's present to the Emperour ;  
O that in 'Pistles keeps a stinking sturre," &c.  
(*Scourge of Folly*, &c., p. 78, col. 2, ll. 407-8.)

„ 5, l. 3, "*fame-clernized*"—misprinted without a hyphen ; l. 11, "*meane*" = medium.

„ 8, l. 19, "*plotting*" = planning—as a garden-plot, &c. ; l. 22, "*cautelous*" = cautious ; l. 25, "*had I wiß*"—a frequent phrase in Nicholas Breton.

„ 10, l. 2, "*discording*" = discordant ; l. 6, "*effsoones*" = immediately.

„ 12, l. 2, "*braues*" = bravadoes ; l. 12, "to" left by mistake before 'torne.'

„ 14, l. 21, "*swafsbucklers*" = swaggering ruffians ; l. 27, "*arrogant*" = arrogate.

„ 15, l. 21, "*will carrie coales*"—a proverbial phrase for the mean spirited ready to do the basest tasks.

„ 17, l. 7, "*furround*" = inclose, with assault implied ; l. 11, "*Caucassus too colde*" = "the frosty Caucasus" (*Richard II.*, act i, sc. 3) ; l. 17, "*delicates*" = dainties ; *ib.*, "*needments*" = necessities ; l. 19, "*staid*" = stopped ; l. 22, "*intreat*" = treat. So p. 103, l. 9—every occurrence of 'in' thus, will be noted by the Shakespearean student ; l. 5 (from bottom), "*Temporance*"—*sic*, but probably inadvertently so spelled ; l. 2 (from bottom), "*conglutinate*"—a noticeable verb thus early.

- Page 18, l. 9, "*more better*"—the double comparative is frequent in *Vertue's Commonwealth*; l. 15, "*is*," a misprint for 'in.'
- „ 19, l. 10, "*shewers*"= showers—so elsewhere; l. 19, "*difficil*"= difficult; l. 25, "*Adamant*"= loadstone.
- „ 21, l. 5, "*there*" is a misprint for 'these'; l. 17, "*detractiō*"= avoidance, non-following?
- „ 23, l. 5, "*trace*"= tread, follow in the footsteps.
- „ 25, l. 4, "*infract*"= unbreakable? l. 18, "*gripple*"= avaricious, grasping.
- „ 27, l. 9, "*claude*"= favour sought humiliatingly.
- „ 28, l. 10 (from bottom), "*pedegrant*"—a new word to me, not met with elsewhere.
- „ 29, l. 16, "*splendidious*"= splendid; l. 21, "*trencher-flies*"= haunters of the table as flies the trencher; *ib.*, "*clawbackes*"= flatterers; l. 24, "*seruingmen*"—cf. p. 137 onward; l. 28, "*tentible*"—cf. p. 120, l. 22.
- „ 30, l. 13, "*copwebs*"—*sic*, and so p. 48, l. 24; l. 25, "*fiue wittes*"= five senses.
- „ 31, l. 15, place: after 'faultes.'
- „ 33, l. 11, "*formositie*"= beauty.
- „ 34, l. 11 (from bottom), "*rehibited*"= re-habilitated?
- „ 35, l. 20, "*extinct*"= noticeable verb = make extinct, root out.
- „ 36, l. 6, "*vast*"—*sic*, but qu.—'waste'? l. 6 (from bottom), "*sanctimony*"= holiness.
- „ 37, l. 11, "*disfarred*"= discarded; l. 10 (from bottom), "*importable*"= intolerable, insupportable; l. 4 (from bottom), "*As Peter willeth*," &c. See I *Peter* v, 7.
- „ 39, ll. 20-1, "*Omnia mea mecum porto*"—a legend found under old Emblems as of the tortoise. Robert Chester, in his *Love's Martyr* (1601), introduces it as simply 'Mea mecum porto.'
- „ 43, l. 5, "*Alcumise*"= alchemize; l. 12, "*waight*"= wait; l. 16, "*terrestiall*"= terrestrial.
- „ 44, l. 22, "*your onely goods*"—this use of 'only' the Shakespearean student will also note; l. 7 (from bottom), "*vntraded*"= untrodden.
- „ 46, l. 18, "*mine*"= mind, and so *frequenter* contemporaneously and later—cf. my edition of Dean Donne; l. 3 (from bottom), "*impediment*"= obstruction.
- „ 49, l. 21, "*Martialist*"= soldier, follower of Mars; l. 28, "*presidents*"= precedents.
- „ 50, ll. 3-4, "*neuer illuminated with diuine moyfture*"—the reference (I suppose) is to the 'spittle' of our Lord, used to 'anoint' the eyes of the blind, cf. *St. John* ix, 6; l. 5 (from bottom), for "*the*" read 'to sobriety.'
- „ 52, l. 19, "*suppose to be*"—*sic*, but qu. 'Supposed'?
- „ 54, l. 8, "*dcaurate*"= gild or decorate with gold.

*Vertues Common-wealth.*

the Emperour: O *Cæſar* (ſaith hee) thou haſt ſubdued kingdomes, ſubieſted nations, tamed the Barbarians, and brought them vnder the Romaine yooke, and by thy matchleſſe and heroicall ſpirit, haſt made the Capitoll ring of thy glorious triumphes: yet notwithstanding, to beate downe ambition, to bridle furie, to temper juſtice with mercie, to be humble in maieſtic, and conquer the vnruly paſſion of the minde, hee that can do this. *Non ego cum ſummis viris comparo, ſed juncillimum deo ſubici.* I do not onely compare him with the beſt men, but I thinke him rather a God.

By this it is manifest that this *Anuaroklu*, this rebellion that is in nature, wants to easily be bridled and kept from raising any storm, but by execution of lawes: and to this ende is the Magistrate set up, and the sword of Justice held out to smite the varullements of nature.

Now therefore the true friends of man stand-  
deth in temperance and a willing state saying  
hunts that for drinking and the pleasures of the  
the.

*Epilobium* grows in a moist and sheltered spot by the first patient's entrance and the entrance of Farmer by the second. The plant is very abundant from the first entrance and there are the only ones without them. There is no other that the effect of the water & the water none, both species. The water is the same both sides of the river. The water is the same but is somewhat different in the water. The water is the same but is somewhat different in the water.



- Page 79, l. 6, "*sauorous*"=savory; l. 11, "*conuented*"=convened, summoned;  
 l. 18, "*vade*"=vanish—a distinction between 'fade' and  
 'vade' is noticeable in Elizabethan and Jacobean literature;  
 ll. 6-5 (from bottom), know not "*Tom Drums*" nor this canine  
 Latin, &c.
- „ 80, l. 7 (from bottom), "*humpish*"=lumpish?
- „ 81, l. 3 (from bottom), "*toucht*"=tested, tried.
- „ 82, l. 14, "*loblogicke*"=lubber-logic; *ib.*, "*intrinsicate*"=intricate. So  
 Shakespeare, "*intrinsicate* of life at once." (*Anthony and  
 Cleopatra*, act v, sc. 2.)
- „ 83, l. 13, "*griple*"=avaricious, as before.
- „ 85, l. 14, "*plurified*"=pluralities.
- „ 86, l. 19, "*plough-fores*"=plough-shares; but what is the meaning?
- „ 89, l. 12, "*Scotch*"=amerce or fine or spare or refrain.
- „ 90, l. 15, "*momentaine*"=momentary.
- „ 93, l. 6, "*vnparell*"=unapparrell, disrobe?
- „ 95, l. 12, "*winch*"=wince; l. 24, "*inconfident*"=not confident.
- „ 96, l. 10, "*polling*"=polling, as before.
- „ 97, l. 4, "*Affe-ronomers*"—an intended sarcastic hit at the Astrologers  
 rather than 'Astronomers,' as we understand the word. Even  
 Sir Thomas Browne gravely discusses just such questions.  
 l. 9 (from bottom), "*Economicall*"=the economy of the  
 government, &c.; l. 7 (from bottom), "*Archangels*"—a  
 common error still. There is only one 'Archangel.'
- „ 98, l. 8, "*displant*"=uproot.
- „ 99, l. 3, "*flambes*"=flames, as before; l. 16, "*vituperable*"=vitupera-  
 tive; l. 17, "*plough*"—a misprint evidently; l. 27, "*bumb-  
 hishd*"=swollen—so 'bombast'=boastful speech; *ib.*,  
 "*storks*"=stuffing (as of beds or mattresses).
- „ 100, l. 5 (from bottom), "*prese*"=press.
- „ 102, l. 31, "*Suggins Tails*"—a book still known and not without man-  
 ners-painting stories.
- „ 103, l. 6, "*Motted so much paper*"—a few years onward John Davies of  
 Hereford published his *Paper's Complaint*—a stinging satire  
 on the literature of the day.
- „ 104, l. 10 (from bottom), "*congruable*"=agreeable.
- „ 105, l. 8 (from bottom), "*cankers to eat off the tender budde*"—so  
 Shakespeare:  
 "loathsome canker lives in sweetest buds"  
 (Sonnet 35, l. 4.)  
 and  
 "canker vice the sweetest buds doth love"  
 (*ib.*, 70, l. 7.)
- „ 106, l. 12, "*Zalous affections of the Ephesians*"—see Acts xix, 19.
- „ 107, l. 11, "*dorbellicall*"=dorbellish, very clumsy or awkward.
- „ 108, l. 13, "*Awting*"=playing (as on a 'horn').

- Page 111, l. 9, "*inhabitable*" = non-habitable, un-inhabitable.
- „ 113, l. 12, "*inharted*" = in-hearted, heartened.
- „ 115, l. 12 (from bottom), "*blazing*" = blazoning.
- „ 116, l. 12, "*locution*" = elocution ? l. 13, "*colling*" = embracing.
- „ 119, l. 6 (from bottom), "*augrime*" = arithmetic.
- „ 120, l. 18, "*Catastrophæ*" — note the spelling ; l. 22, "*tentible*" = attentive or ready to attend ; l. 23, "*audible*" = ready to listen ?
- „ 122, l. 12, "*buckorome gentlemen*" — so the 'buckram rogues' of 1 Henry IV.
- „ 124, l. 7, "*pampered Iade*" — cf. 2 Henry IV., ac. ii, sc. 4, ridiculing Marlowe.
- „ 125, l. 8, "*don Sathan*" — a noticeable title.
- „ 126, l. 9, "*saturitie*" = satiety ; *ib.*, "*lufkyh*" = lubberly, lazy ; l. 20, "*lur-daines*" = sluggish, &c.
- „ 130, l. 2, "*poores*" = powers, as before, and so p. 131, l. 5 ; l. 6 (from bottom), "*shadowing a phisnomie*" = taking a portrait ?
- „ 132, l. 16, "*shackle*" = bow-legged — Scotice, thin-hammed ; l. 28, "*meacocks*" = effeminate fellows — so p. 148, l. 22 ; l. 31, "*inferred*" = consequent ?
- „ 133, l. 15, "*bauin*" = torch, flambeau.
- „ 135, last line, "*ceafe*" = seize.
- „ 138, l. 6, "*Tyborne*" = gallows ; l. 23, "*paine*" = painstaking.
- „ 140, l. 8, "*more*" — *sic*, but qu. 'mire' ?
- „ 142, l. 4, "*prolixious*" = prolix — so 'splendidious' and 'magnanimious,' as before ; l. 21, "*great snuffe*" = offence — but an odd phrase.
- „ 143, l. 14, "*fincher*" = shrinker.
- „ 144, l. 2 (from bottom), "*field-meetings*" = duels ?
- „ 145, l. 18, "*blowte*" = bloat ; l. 3 (from bottom), "*incidently*" = incidentally.
- „ 146, l. 7, "*ventosities*" = swellings (as from colic) ?
- „ 147, l. 10, "*uneasie*" — not on beds of down, &c., but roughly and hardly ; l. 25, "*impregnable*" = assailable.
- „ 149, l. 10, "*censure*" = judge.
- „ 150, l. 21, "*incredulous*" = incredible ; l. 26, "*rocke*" = spinning-wheel or distaff.
- „ 152, l. 14, misprinted 'ayre' in original ; l. 21, "*requirement*" = government.
- „ 153, l. 4, "*pompious*" — see on p. 142, l. 4 ; l. 6 (from bottom), 'with' is misprinted 'hith' in the original ; l. 5 (from bottom), "*Hemplocke*," *sic* = hemlock.
- „ 155, l. 3, "*officionfly*" = kindly.

A. B. G.



## XVIII. HENRY CROSSE.

Page 4, and relative note. The celebrated 'cup of water' will be found in Armin, Ep. p. 140 l. i. ; and see *Daiphantes*, p. 55.

- „ 12, l. 12, note — '*to torne*,' though archaic, seems right after all.
- „ 25, margin. Hora ad iccium = Horatii Epistola ad Iccium.
- „ 28, l. 24, '*pedegrant*.' Qu. *podegrant*, gouty?
- „ 34, l. 23 and note, '*rehibited*,'— rather = *adhibited*.
- „ 35, margin (1), Aulus-bell, read '*Aulus Gell[ius]*.'
- „ 42, l. 9, '*Ycoras*'— read '*Icarus*.'
- „ 44, l. 7 (from bottom), '*vntraded*.' Cf. p. 51, l. 2 (from bottom), '*traded* in wel doing.'
- „ 45, l. 17, '*additum*'— read '*aditum*,' but it were endless to correct orthography in any language then.
- „ 46, l. 18, for '*mine*' understand '*mind*,' *ut freq.*
- „ 51, l. 19 and note, '*suppose*'— we would say '*suppose himself*.' Cf. Phil. i. 16, A. Version.
- „ 61, l. 5 (from foot). '*Kill*.' Jamieson (*s.v.* Kyle) gives Icelandic '*kyll*' aquæ ductus, which seems to be very much the meaning here.
- „ 63, l. 14, '*Needham croffe*.' Cf. "Come home by weeping-cross" (p. 77, *infra*) is common, and *Needham's shore* is given in the dictionaries from Tusser; margin, '*Fogge*,' a curious anticipation of Dickens' nomenclature; last line, a proverb to be noted.
- „ 65, margin, for '*fatuos*' read '*fatuis*.'
- „ 68, margin, '*extifignations*,' a word not known to the Editor.
- „ 71, l. 10, '*Cato*.' Ought it not to be '*Æsop*?' (Aristot. Rhet. 2, 20); l. 20, '*nickhornnize*.' Query, '*inckhornnize*'?
- „ 71, margin, '*on footbacke*' = walking; Scotice, '*Shank's naig*.'
- „ 73, l. 10, '*grammaticæ*,' read '*grammatici*.'
- „ 76, l. 3, '*certere*'—qu. = '*caetera*?' l. 14, '*semills erat*' read '*semills arat*' (Ovid. Pont. I., 4, 2); l. 20, '*memembrance*' read '*remembrance*.'
- „ 78, margin, '*falle*' read '*false*.'
- „ 79, l. 6 (from foot). *Tom Drum's entertainment*. See Nares, *s.v.*, Drum. Vide Stephen Gosson also (Arber's edn., p. 21-22), "Plato, when he sawe the doctrine of these Teachers, neither for profite necessary, nor to be wished for pleasure, gave them all Drumme's entertainment, nor suffered them once to show their faces in a reformed Common Wealth;" l. 5 (from foot), '*this Homere foras*' is the true reading— a very favourite quotation contemporarily.
- „ 80, l. 7. The word '*justus*' has dropped out after '*forti*.'

Page 81, l. 7, read '*anagnia*.'

- .. 85, l. 14, '*plurified*' read '*plurified*'; plurisy often means what we would call plethora.
- .. 86, l. 19, '*plague's sores*' = plague-sores — for the spelling, cf. 99, 17, '*plough*.'
- .. 88 (last line), '*Palmiter*' read '*Philaxerus*.' Sir T. Browne has a curious chapter on this wish in *Valgar Errors* (B. vii. ch. 3).
- .. 89, l. 11, '*flacie and*,' for '*and*' read '*at*.'
- .. 91, l. 14, '*pirat*' read '*pirate*.'
- .. 93, l. 17, '*of Conscience*.' Crosse might have known a different version of the story from that which Southey has made famous. Menix was Bishop Hatto's see.
- .. 95, l. 12, '*mince* like a gald horse.' *Hamlet*, iii. 3.
- .. 97, l. 7 (from foot), and note. Crosse might have defended himself by quoting the English Prayer Book, "Therefore with Angels and Archangels," &c. — none the less it is erroneous.
- .. 99, l. 15, '*unpardonable*' = blameworthy; l. 17, '*plough*.' Halliwell gives '*plough*,' sport, pleasure: which suits here very well. The same word no doubt as '*play*,' still familiar.
- .. 102, l. 20, '*Charilus*' read '*Cherilus*'; l. 21, '*Alex*,' i.e., Alexander.
- .. 103, l. 19, '*unifol*,' very similar to the passage in *Timon of Athens*: "Which once a day with his embossed froth," &c.
- .. 104, l. 6, '*Sanctimony*,' the substantive corresponding to *sanctimonious*.
- .. 105, l. 5-3, '*the diners quire*,' certainly should be *diners*.
- .. 113, l. 3, '*affluant*' = spectators, as the context shows: according to the modern French sense: 104, 106, 108, 113, 115, 117, 127, 137; l. 17, '*Histrions*' can here only mean '*actors*' (histriones). A blunder on Crosse's part of course; l. 6 (from bottom), '*whether*' = which of the two.
- .. 116, margin, '*document*' = instructions (Latin), as *infra*, p. 141, l. 13. Opposite this in the text, '*a twopenny alms*,' shows the price of admission into theatres at the time.
- .. 117, l. 20, '*Pleier*' read '*Pleier*,' '*a copper-lace gentleman*' = an actor.
- .. 121, l. 9-7, read '*eloquimus*' for '*eloquies*'?
- .. 122, l. 12, '*unfortunate gentlemen*,' the same phrase as in the address to his fellow-dramatists in "Groat's worth of Wit," which perhaps was in Crosse's mind when he wrote this paragraph. Compare the remark as to the poverty of Dramatists with what is said before of the riches gained by actors, p. 117.
- .. 123, l. 2 (from foot), '*houfe*' read '*houre*.'
- .. 124, l. 19, '*Ofe*' read '*Otis*'.
- .. 125, l. 14, "For Satan finds some mischief still," &c.
- .. 127, l. 4, '*Archita*' read '*Archia*.'
- .. 128, l. 2 (from foot), '*houfe*' read '*houre*.'
- .. 135, l. 22, '*cunum*' read '*cūm*'; l. 23, for '*causus*' read '*casus*.'
- .. 136, l. 3, '*Mortall*.' Query '*Immortall*'?; l. 20, '*the water of self-love*.'

Is this an allusion to Ben Jonson's *Cynthia's Revels: or, the Fountain of Self-Love*?

- „ 138, l. 20, 'Sarge' read 'Surge.'
  - „ 139, l. 5, 'as the byting of the Aspicke, brings death as in a slumber, ye assault thereof not being felt'—Cf. *Antony and Cleopatra*, V. ii. 243, "the pretty worm of Nilus there that kills and pains not"; l. 9, 'es' read 'eo.'
  - „ 141, l. 3, 'habitable'= rare word.
  - „ 142, l. 11, 'Herculus' read 'Hercules.'
  - „ 146, l. 18, 'it[s].' The 's' was not necessary. There seems no doubt that 'it' as a possessive pronoun is older than 'its,' which of course is very seldom found in writings as early as 1603.
  - „ 147, l. 25 and note, 'impregnable,' from the context seems rather to mean 'unpregnant,' sterile. Cf. the case of other words in 'ble' in this book; e.g., 'tentible' and 'audible' on p. 120.
  - „ 148, l. 4, for 'endured' read 'endued'?
  - „ 149, l. 3, 'Poleman.' Query 'Solomon'? or perhaps the Platonic philosopher 'Polemon'?
  - „ 153, l. 12, 'most what'—formed like 'somewhat.'
- At p. 113 there seems to be a special allusion to certain plays on biblical subjects. The reference would fit Greene and Lodge's *Looking Glass for London and England*, and Greene's (lost) *History of Job*: and the representing of "the infirmities of holy men" points at Peele's *David and Bethsabe*.
- „ p. 115, the mention of Menander as "the first inventor of Comedies," does not give one a high idea of Crosse's erudition.
  - „ p. 127, the estimate given of the number of those who "lived on their means" in London is curious.
  - „ p. 137, Gentlemen are rated for keeping too many servants: it is much commoner to see them blamed for keeping too few; the reason for both views being that serving-men's patronage was a principal support of the theatres and of the lighter literature of the day.

Page 81, l. 7, read '*angusta*.'

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„ 103, l. 19, '*imboffed*,' very similar to the passage in *Timon of Athens*:  
"Which once a day with his embossed froth," &c.

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„ 107, l. 8-9, '*the diners quirrifiers*' certainly should be *dined*'s.

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„ 117, l. 10, '*Players*' read '*Player*,' '*a copper-lace gentleman*' = an actor.

„ 121, l. 9 — qu. read '*obsequious*' for '*obsequies*'?

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„ 124, l. 19, '*Ofia*' read '*Otia*'.

„ 125, l. 14, "For Satan finds some mischief still," &c.

„ 127, l. 4, '*Archila*' read '*Archia*.'

„ 128, l. 2 (from foot), '*houfe*' read '*honneur*.'

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